

Tauheed Ke Masaael

Author:

Mohammad Iqbal Kailani

To Roman:

Rehan Syed Barey (rehan.hse@live.com)

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Aghaaz

Aye Duniya Ke Logo! Aao Ek Aise Kalime Ki Taraf Jo Hamare Aur Tumhare Darmiyan Mushtarik Hai.

Israel ke beto! Tumhara eman hai ke Hazrat Uzair عليه السلام Allah Ta'ala ke bete the aur ye bhi tasleem karte ho ke inhei'n maut aai. Kabhi tumne ghaur kiya hai ke Allah Ta'ala ki zaat *Hai aur Qayyum* hai aurke bete me bhi ye sifaat honi chahiye thee. To phir Hazrat Uzair عليه السلام ko maut kyou'n aai? Jise maut aae wo Allah Ta'ala ka beta kaise ho sakta hai?

Aey Esa ibne Mariyam عليه السلام ke hawaariyo! Tumhara eman hai ke Esa ibne Mariyam عليه السلام Allah Ta'ala ke bete hain aur ye bhi tasleem karte ho ke Esa ibne Mariyam عليه السلام sooli diye gae, kabhi tumne ghaur kiya ke Allah Ta'ala to zabardast quwwat waala aur hare k par ghalib hai phir iska beta itna kamzor aur bebas kyou'n tha ke sooli par cadha diya gaya. Jo sooli par cadha diya gay, wo khuda ka beta kaise ho sakta hai?

Aye Hindumat ke pairukaaro! Tumhara eman hai ke duniya me 33 crore bhagwan hai, har admi apna apna bhagwan alag rakhta hai, goya har admi ka apna bhagwan hai jo iski hajatei'n aur muradei'n poori karne par qaadir hai, jabke baaqi 32,99,99,999 bhagwan iski zaruratie'n poori karne se aajiz hain. Kabhi tumne ghaur kiya ke 32,99,99,999 bhagwan aajiz aur bebas hain. To phir inhei'n me se ek bhagwan hajatei'n aur muradie'n poori karne par kaise qaadir ho sakta hai?

Aye budhmath ke manne waalo! Tumhara eman hai ke Gautam Budh alamgeer sacchai ki talash mein baras-ha-baras maidano, jungle aur sehrao mein phirta raha. Kabhi tumne ghaur kiya ke jo shaqs khud ek alamgeer sacchai ki talash mein taweel muddat tak sargarda'n raha, wo khud alamgeer sacchai kaise ban sakta hai?

Aye Aimma Maasumeen ke manne waalo! Tumhara eman hai ke kaenaat ka zarra zarra Imam ke hukam o iqtedar kea age sar-nagu'n (T: Sar ke bal, aundha) hai aur ye dawa bhi rakhte ho ke ahle bait par jo musibat aur aafat aai wo Abu Bakr رضي الله عنه aur Umar رضي الله عنه ki wajah se aai kabhi tumne ghaur kiya ke jis par aafat aur musibat aajaae wo kaaenat ke zarra zarra ka hakim aur muqhtadir e aala kaise ban sakta hai?

Aye Buzrugan e deen aur auliya e ikram ke manne waalo! Tumhara eman hai ke Ali Hajweri رحمه الله عليه khazaane ataa karte hain. Khuwaja Moinuddin Chishti رحمه الله عليه toofano'n se najaat baqashte hain. Abdul Qaadir Jeelani رحمه الله عليه masaaeb aur mushkilaat door karte hain, Imam Bari Khoti qismatei'n khari karte hain aur Sultan Bahu رحمه الله عليه aulad se nawazte hain. Kabhi tumne ghaur kiya jab Ali Hajweri رحمه الله عليه nahi they to khazane kaun ataa karta tha, jab Moinuddin Chishti رحمه الله عليه nahi they to tufano'n se najat kaun baqashta tha, jab Abdul Qaadir Jeelani رحمه الله عليه nahi they to masaaeb aur mushkilaat kaun door kart tha, jab Imam Bari Khoti رحمه الله عليه nahi they to khoti qismatei'n kaun khari karta tha, jab Sultan Bahu رحمه الله عليه nahi they to aulad kaun deta tha?

Aye Duniya ke Logo! Meri baat zara gaur se suno.

Allah Ta'ala ki nazil karda talimaat mein tazaad kabhi nahi ho sakta, lekin tumhare aqaaed o ifkaar mein maujood tazaad is baat ka sabot hai ke ye aqaaed o ifkaar Allah Ta'ala ki taraf se nazil karda nahi hain.

To phir.....! Aye duniya ke logo! Aao ek aise kalima ki taraf

- Jiski talimaat mein koi tazaad nahi.
- Jo bani noo e insani ki rooh ko asoodgi aur jism ko azaadi baqashta hai.
- Jo bani noo e insan ko ehteraam, izzat aur azmat ataa karta hai.
- Jo bani noo e insan ko aman o salamati, adl o insaf, masawaat o hurriyat, iqhwat o mohabbat jaisi aala iqdaar ki zamaanat deta hai.
- Jo bani noo e insan ko Jahannam ki aag se najaat dilaata hai. Wo ek kalima hai

لَا إِلَهَ إِلَّا اللَّهُ Allah Ke Siwa Koi Ilaah Nahi!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah Rabbil A'alameen wa Salaatu wa Salaamu A'ala Rasoolihil Ameen wal A'aqibatu lil Muttaqeen. Amma Ba'ad:

Qiyaamat ke roz insan ki najat ka inhesaar 2 baato par hoga 1. Eman aur 2. Amal e Saaleh. Eman se muraad hai Allah Ta'ala ki zaat par eman, risaalat aur aqhirat par eman, farishto aur kitabo'n par eman, acchi ya buri taqdeer par eman. Rasool Allah ﷺ ka irshad mubaarak hai: *Eman ki 70 shaqhei'n hain inme se sabse afzal Laa Ilaaha Illallah kehna* ¹ *yaani eman ki buniyad kalima e tauheed hai.*

Amaal e saaleha se murad wo amaal hain jo Sunnat e Rasool ﷺ ke mutaabiq hoo'n, bilaa shuba najat e uqhravi ke liye amaal e saaleha bahot ehmiyat rakhte hain, lekin aqeeda tauheed aur amaal e saaleha dono'n mein se aqeeda tauheed ki ehmiyat kahee'n ziyaada hai.

Qiyaamat ke roz aqeeda tauheed ki maujoodgi mein amaal ki kotahiyo'n aur laghzisho'n ki maafi to ho sakti hai, lekin aqeede mein bigaad (kaafiraana, mushrikaana, ya tauheed mein shirk ki aamezish) ki soorat mein zameen o asmaan ki wusa'ato'n ke baraabar saaleh amaal bhi bekar o a'abas (T: Be-faaeda, fuzool, bekaar) saabit ho'nge. Surah Al Imran mein Allah Ta'ala fermata hai ke kaafir log agar rooe zameen ke baraabar bhi sona sadqa karei'n to eman laae baghair inka ye saleh amal Allah Ta'ala ke haa'n qubool nahi hoga.

Irshad baari ta'ala hai: Jin Logo'n Ne Kufr Iqhteyaar Kiya Aur Kuft Hi Ki Haalat Mein Mare Inme Se Koi Agar (Apne Aapko Sazaa Se Bachaane Ke Liye) Rooe Zameen Bhar Kar Bhi Sona Fidya Mein De To Ise Qubool Na Kiya Jaaega. Aise Logo'n Ke Liye Dardnaak Azaab Hai Aur Aise Logo'n Ke Liye Koi Madadgaar Nahi Hoga² goya na sirf ye ke unke nek amal zaae ho'nge balke aqeeda e kufr ki wajah se inhei'n dardnaak azaab bhi diya jaaega aur koi inki madad ya sifaarish bhi nahi kar sakega.

Surah Anaam mein Ambiya Ikram ki muqaddas jamaat Hazrat Ibrahim عليه السلام, Hazrat Ishaq عليه السلام, Hazrat Yaqoob عليه السلام, Hazrat Nooh عليه السلام, Hazrat Dawood عليه السلام, Hazrat Sulaiman عليه السلام, Hazrat Ayyub عليه السلام, Hazrat Yusuf عليه السلام, Hazrat Musa عليه السلام, Hazrat Harun عليه السلام, Hazrat Zakariya عليه السلام, Hazrat Yahya عليه السلام, Hazrat Ismail عليه السلام, Hazrat Yunus عليه السلام aur Hazrat Loot عليه السلام ka zikar e khair karne ke baad Allah Ta'ala ne farmaya: *Agar Kahee'n In Logo'n Ne Shirk Kiya Hota To Inke Bhi Sab (Nek) Amaal Zaae Ho Jaate* ³

Shirk Ki mazammat mein Quran Majeed ki baaz deegar ayaat mulaaheza ho'n.

Aye Nabi ﷺ Tumhari Taraf Aur Tumse Pehle Guzre Hue Tamaam Ambiya Ki Taraf Ye Wahi Bheji Jaa Chuki Hai Ke Tumne Shirk Kiya To Tumhara Kiya Karaaya Amal Zaae Ho Jaaega Aur Tum Khasaara Paane Waalo'n Meinse Ho Jaaoge ⁴

Pas Aye Nabi ﷺ ! Allah Ke Sath Kisi Doosre Ma'abood Ko Na Pookaro Warna Tum Bhi Sazaa Paane Waalo'n Mein Shamil Ho Jaaoge ⁵

Mazkoora baala dono ayato'n mein Allah Ta'ala ne apne mehboob paighambar Sayyadul Mursaleen Hazrat Muhammad ﷺ ko muqhatib karke badey faislakun aur do-tok andaz mein ye baat irshad farmadi hai ke shirk ka irtekaab agar tumne bhi kiya to na sirf ye ke tumhare saare nek amaal zaae kar diye jaaei'nge, balke doosre mushrikeen ke sath Jahannam ka azaab bhi diya jaaega.

Surah Maaeda Mein irshad mubaarak hai: Jisne Allah Ke Sath Shirk Kiya Ispar Allah Ne Jannat Haraam Kardi Hai Aur Iska Thikaana Jahannam Hai ⁶

Surah Nisa ki ek ayat mein Allah Ta'ala farmata hai: Allah Ta'ala Ke Yaha'n Shirk Ki Baqshish Hi Nahi Iske Siwa Aur Sab Kuch Maaf Ho Sakta Hai, Jise Wo Maaf Karna Chhahe.⁷

¹ Bukhari

² Surah al Imran: 91

³ Surah Anaam

⁴ Surah Zumar: 65

⁵ Surah Shura: 213

⁶ Surah Maaeda: 72

⁷ Surah Nisa: 84

In dono ayato'n se ye baat bilkul wazeh hai ke Allah Ta'ala ke haa'n shirk naqaabil e maafi gunah hai, shirk ke alaawa koi doosra gunah aisa nahi, jise Allah Ta'ala ne naqaabil e maafi qaraar diya ho ya jiske irtekaab par Jannat haram kardi ho.

Surah Tauba mein Allah Ta'ala ne haalat e shirk mein marne walo'n ke liye baqshish ki dua tak karne se mana farmadiya hai, irshad hai: Nabi Aur Ahle Eman Ke Liye Jaaez Nahi Ke Wo Mushriko'n Ke Liye Maghfirat Ki Dua Karei'n, Chhahe Wo Inke Rishtedaar Hi Kyou'n Na Ho'n Jabke Inpar Ye Baat Wazeh Ho Chuki Hai Ke Wo Jahannami Hain ⁸

Abh Shirk ki mazammat mein chand ahaadees mulaaheza ho'n.

1. Rasool Allah ﷺ ne Hazrat Ma'az رضي الله عنه ko 10 naseehatie'n farmaie'n, jinme se sar e fehrisat ye naseehat thee. Allah Ta'ala ke sath kisi ko shareek na karna khuwah qatal kar diye jao ya jalaa diye jao ⁹
2. Aap ﷺ ne farmaya: 7 halaak karne waali cheezo'n se bacho 1. Allah Ta'ala ke sath shirk karna 2. Jadu 3. Naa-haq qatal karna 4. Yateem ka maal khaana 5. Sood khaana 6. Maidan e jung se bhagna 7. bholi bhali momin aurato'n par tohmat lagaana ¹⁰
3. Rasool Allah ﷺ ne farmaya: Allah Ta'ala is waqt tak bande ke gunah maaf karte rehta hai, jab tak Allah Ta'ala aur bande ke darmiyan hijab waqe na ho.

Sahaaba ne arz kiya: ya Rasool Allah ﷺ hijab se kya murad hai?

Aap ﷺ ne farmaya: hijaab ka matlab ye hai ke insan marte dam tak shirk mein muhtela rahe. ¹¹

Mazkoora baala ayaat o ahadees se ye andaza lagaana mushkil nahike shirk hi wo gunah hai jiske nateeje mein insan ki halaakat aur barbaadi yaqeeni hai, chand misaalei'n mulaaheza ho'n.

Ek admi Allah Ta'ala ke bargaah mein haazir hoga, jiske 99 daftar gunaho'n se pur ho'nge wo admi apne gunaho'n ki wajah se mayoos hoga.

Allah Ta'ala irshad farmaega, aaj kisi par zulm nahi hoga, tumhari ek neki bhi hamare paas hai, lehaza mizaan ki jagah chale jao.

Rasool Allah ﷺ ne farmaya: ke iske gunah tarazu ke ek paddle mein daal diye jaaei'nge aur neki doosre paddle mein, wo ek neki tamaam gunaho'n par bhari ho jaaegi. Wo ek neki *Ash Hadu Alla Ilaaha Illallahu wa Anna Muhammadan A'abduhu Wa Rasooluhu* hogi. ¹²

Ek boodha shaqs Rasool Allah ﷺ ki khidmat mein haazir hua aur arz kiya: Yaa Rasool Allah ﷺ! saari zindagi gunaho'n mein guzri hai koi gunah aisa nahi jiska irtekaab na kiya ho roo e zameen ki saari maqhlouq mein agar mere gunah taqseem kar diye jaaei'n to sabko le doobe, kya meri tauba ki koi soorat hai?

Rasool Allah ﷺ ne poocha: kya Islam laae ho?

Isne arz kiya: *Ash Hadu Alla Ilaaha Illallahu wa Anna Muhammadan A'abduhu Wa Rasooluhu*

Aap ﷺ ne irshad farmaya: Jaa, Allah maaf karne waala hai aur gunaho'n ko nekiyo'n mein badalne waala hai.

Isne arz kiya: kya mere saare gunah aur jurm maaf ho jaaei'nge?

Aap ﷺ ne irshad farmaya: Haa'n tere saare gunah aur jurm maaf ho jaaei'nge. ¹³

Ghaur farmaiye! Ek taraf Aap ﷺ ka haqeeqi chacha, jisne umar bhar deen ke maamle mein Aap ﷺ ki rifaayat ka haq ada kiya, lekin aqeeda e tauheed par eman na lane ki wajah se Jahannam ka mustahiq tehre, doosri taraf ek ajnabi shaqs jiska Rasool Allah ﷺ se koi khooni rishta nahi aur wo khud apne bepanah gunaho'n ka eteraaf bhi kar raha hai, mahez aqeeda e tauheed par eman le aane ki wajah se Jannat ka mustahiq tehra.

⁸ Surah Tauba: 113

⁹ Musnad Ahmad

¹⁰ Saheeh Muslim

¹¹ Musnad Ahmad

¹² Sunan Tirmizi

¹³ Ibne Kaseer

Is saari guftagu se ye nateeja nikalta hai ke qiyamat ke din najaat ka tamaam tar daaromadaar insan ke aqeede par hoga, agar aqeeda kitab o sunnat ke mutaabiq khalis tauheed par mabni hua to nek amaal qaabil e ajar o sawaab ho'nge aur gunah qabil e baqshish aur qabil e maafi ho'nge. Lekin, agar aqeeda tauheed ke bajaare shirk par mabni hua to rooe zameen ke baraabar nek amaal bhi namaqbool aur mardood ho'nge.

Aqeeda Tauheed Ki Wazaahat

Tauheed ka maada 'Wahd' hai aur iske misdaar mein hai 'Wahd' aur 'Wahdah' ziyaada mashoor hain. Jiska matlab hai ke akela aur bemisaal hona. Waheed ya Wahd is hasti ko kehte hain jo apni zaat mein aur apni sifaat mein akeli aur be misaal ho. Wahd (وحد) ka و Hamza ء se badal kar Ahad احد bana hai. Yehi alfaz Surah Iqhlal mein Allah Ta'ala ke liye istemaal hua hai. Jiska matlab hai ke Allah Ta'ala apni zaat aur sifaat mein akela aur bemisaal hai, koi doosra is jaisa nahi, jo iski zaat aur sifaat mein shareek ho.

1. Qiyaamat ke roz Ibrahim عليه السلام apne baap aazar ki baqshish ke liye sifaarish karie'nge, to jawab mein Allah Ta'ala farmayega: *Maine Jannat Kaafiro'n Ke Liye Haram Kardi Hai* ¹⁴ ye keh kar Ibrahim عليه السلام ki sifarish rad kardi jaaegi.
2. Rasool Allah ﷺ ke chacha Abu Taalib ke bare mein kaun nahi jaanta, ke inho'n ne Aap ﷺ ke be'esat e Mubarak ke baad har mushkil waqt mein badi jura-at aur isteqaamat ke sath Aap ﷺ ka sath diya. Quraish e Makkah ke zulm o sitam aur bepanaah dabao ke saamne aahini diwaar ban kar khade ho gae. Shoba e Abi Taalib ke ayyam e aseeri mein Aap ﷺ ka bharpoor sath diya. Abu Jahal waghaira ne Rasool Allah ﷺ ke qatl ka iraada kiya to Banu Hashim aur Banu Muttalib ke naujawano'n ko ikattha karke Haram Shareef le gae aur Abu Jahal ko a'alal elan marne maarne ki dhamki di. Janab Abu Taalib zindagi bhar Rasool Allah ﷺ ka isi tarha sath dete rahe jis saal Abu Taalib ka inteqaal hua Rasool Allah ﷺ ne ise gham ka saal qaraar diya. Rasool Allah ﷺ ke sath khooni talluq aur deeni mamelaat mein Aap ﷺ ki bharpoor himaayat ke bawajood sirf eman na lane ki wajah se Janab Abu Taalib Jahannam mein chale jaae'nge. ¹⁵
3. Ek shaqs Abdullah bin Jada'an ke bare mein Rasool Allah ﷺ se poocha gaya: Wo silah rehmi karne waala aur logo'n ko khaana khilaane waala shaqs tha, kya iski ye nekiya'n qiyamat ke roz iske kaam aaei'ngi?

Aap ﷺ ne irshad farmaya: Nahi, kyou'nke isne umar bhar ek dafa bhi ye nahi kaha: Aye mere rab! Qiyaamat ke roz mere gunah maaf farmana. ¹⁶

Mazkoora baala haqaaeq se ye baat bilkul wazeh hai ke aqeeda tauheed ke baghair nek aur saleh amaal Allah Ta'ala ke yahan zarra baraabar ajar o sawab ke mustahiq nahi samjhe jaaei'nge.

Shirk ke bar-aks aqeeda tauheed qiyamat ke din gunaho'n ka kaffara aur Allah Ta'ala ki maghfirat ka baais banega, Rasool Allah ﷺ ka irshad hai: jisne *Laa Ilaaha Illallah* ka iqraar kiya aur isi par maraa, wo Jannat mein daqhil hua.

Sahaba رضوان الله عليهم أجمعين ne arz kiya: Quwah zina kiya ho, quwah chori ki ho?

Rasool Allah ﷺ ne farmaya: Haa'n! Quwah zina kiya ho, quwah chori ki ho. ¹⁷

Ek hadees qudsi mein Allah Ta'ala irshad fermata hai: Aye Ibne Adam! Agar Tu Rooe Zameen Ke Baraabar Gunah Lekar Aae Aur Mujhse Is Haal Mein Mile Ke Kisi Ko Mere Sath Shareek Na Kiya Ho To Main Rooe Zameen Ke Baraabar Tujhe Maghfirat Ataa Karunga. ¹⁸

Qiyamat ke roz tauheed ki 3 qisme hain. 1. Tauheed e Zaat 2. Tauheed e Ibaadat 3. Tauheed e Sifaat. Zail mein ham teeno aqsaam ki alag alag wazaahat pesh kar rahe hain.

¹⁴ Saheeh Bukhari

¹⁵ Saheeh Muslim

¹⁶ Saheeh Muslim

¹⁷ Saheeh Muslim

¹⁸ Tirmizi

Tauheed e Zaat

Tauheed e zaat ye hai ke Allah Ta'ala ko iski zaat mein akela be misaal aur lashareek mana jaae iski biwi hai, na aulad, maa'n hai na baap, wo kisi ki zat ka juz hai na koi doosra iski zaat ka juz.

Yahoodi Hazrat Uzair عليه السلام ko Allah Ta'ala ka beta maante the, isaai Hazrat Esa عليه السلام ko Allah Ta'ala ka beta maante the, Allah Ta'ala ne dono'n giroho'n ke is batil aqeeda ki tardeed quran e majeed min you'n farmai: *Yahoodi Kehthe Hain Uzair Allah Ta'ala ka Beta Hai Aur Esai Kehthe Hain Maseeh Allah Ta'ala Ka Beta Hai, Ye Behaqeeqat Baatei'n Hain, Jo Wo Apni Zabano Se Nikalte Hain In Logo'n Ki Dekha Dekhi Jinho'n Ne Inse Pehle Kufr Kiya, Allah Ta'ala Ki Maar Inpar Ye Kaha'n Se Dhoka Khaa Rahe Hain.*¹⁹

Mushrikeen e Makkah farishto ko Allah ki betiya'n qaraar dete the, Allah Ta'ala ne quran me inke is baatil aqeede ki bhi darj e zail alfaz mein mazammat farmai: *Logo'n Ne Jinno'n Ko Allah Ta'ala Ka Shareek Banaa Rakha Hai, Halaa'nke Allah Ta'ala Ne To Jinno'n Ko Paida Kiya Hai (isi tarha baaz) Logo'n Ne Be Jaane Boojhe Allah Ta'ala Ke Liye Bete Aur Betiya'n Bana Rakhi Hain, Halaa'nke Allah Ta'ala Baala-tar Hai In Baato'n Se Jo Ye Karte Hain.*²⁰

Baaz mushrik Allah Ta'ala ki maqhloq mislan farishto'n, jinno ya insano mein Allah Ta'ala ki zaat ko madgham samajhte the (ise aqeeda hulool kaha jaata hai) baaz mushrik kaenaat ki har cheez mein Allah Ta'ala ko madgham kehte the. (ise Aqeeda wahdatul wajood kaha jaata hai) Allah Ta'ala ne in tamaam baatil aqaaed ki tardeed darj e zail ayat mein farmadi hai. *Logo'n Ne Iske Bando'n Meinse Baazo'n Ko Iska Juz Banaa Daala Haqeeqat Ye Hai Ke Insaan Khula Ehsaan Faramosh Hai.*²¹

In saari ayaat se ye baat sabit hoti hai ke Allah Ta'ala ka koi khandan nahi, iski biwi hai na aulaad, maa'n hai na baap, naa hi Allah Ta'ala ki zaat kaenaat ki kisi (jandaar ya ghair jandaar) cheez mein madgham hai, na kisi cheez ka juz hai, na hi kaenaat ki koi doosri (jandaar ya ghair jandaar) cheez Allah Ta'ala ki zaat mein madgham hai. Na hi koi cheez Allah Ta'ala ki zaat ka juz hai, na hi Allah Ta'ala ke noor se koi maqhloq paida hui hai, na hi koi maqhloq iske noor ka juz hai, Rasool Allah ﷺ ne mushrikeen e Makkah ko jab ek la-shareek hasti ki dawat di to inho'n ne Aap ﷺ se poocha ke jis hasti ki taraf aap dawat dete hain iska hasab nasab kya hai, wo kis cheez se bana hai, wo kya khaata hai, kya peeta hai, isne kisse wiraasat paai aur iska waaris kaun hoga? In sawalo'n ke jawab mein Allah Ta'ala ne Surah Iqlas nazil farmai: *Kaho Wo Allah Hai Yakta, Allah Sabse Be Niyaaz Hai, Sab Iske Mohtaaj Hain, Na Iski Koi Aulad Hai Na wo Kisi Ki Aulad Aur Koi Iska Hamsar Nahi.*

Tauheed e Zaat ke bare mein ye baat bhi zahen nasheen rehni chhahiye ke Allah Ta'ala ki zaat Arsh e Mualla par mustavi hai, jaisa ke Quran ki ayat aur ahadees e mubaraka se sabit hai, albatta iska ilm aur qudrat har cheez ko apne ghere mein liye hue hai. Is aqeeda ke bar-aks kisi ko Allah Ta'ala ka beta ya beti manna ya kisi maqhloq ko Allah Ta'ala ki zaat ka hissa aur juz kehna Allah Ta'ala ki zaat ko har jagah aur har cheez mein maujood samajhna shirk fizzaat kehlaata hai.

¹⁹ Surah Tauba: 30

²⁰ Surah Anaam: 100

²¹ Surah Zuqhruf: 15

Tauheed e Ibaadat

Tauheed e ibaadat ye hai ke har qism ki ibaadat ko sirf Allah Ta'ala ke liye khaas kiya jaae aur kisi doosre ko isme shareek na kiya jaae. Quran e Majeed mein ibaadat ka lafz 2 muqhtalif ma'ano mein istemal hua hai.

Awwalan, pooja aur parastish ke maano mein, jaisa ke darj e zail ayat se zahir hai.

Suraj Aur Chand Ko Sajda Na Karo, Balke Isko Sajda Karo Jisne Inhe Paida Kiya Hai, Agar Tum Waqai Allah Ta'ala Ki Ibaadat Karne Waale Ho. ²²

Saaniyan, ata-at aur farmabardari ke maani mein jaisa ke darj e zail ayat se zahir hai.

Aye Adam Ke Baccho, Kya Maine Tumko Hidaayat Na Ki Thee Ke Shaitan Ki Ibaadat (Pairwee) Na Karna Wo Tumhara Khula Dushman Hai. ²³

Pehle mafhoom yaani, pooja aur parastish ke etebaar se tauheed ibaadat ye hogi ke har tarha ki ibaadat mislan Namaz. Namaz ki tarha dast ba-dast qiyaam, ruku, sajda, nazar o niyaz, sadqa, khairat, qurbani, tawaf, etekaaf, dua, pukaar, fariyad, istea'anah (madad talab karna), istea'azah (panah talab karna), raza talbi, tawakkal khauf aur muhabbat (Allah Ta'ala ki mohabbat ke alaawa bahot si doosri cheezo'n ki mohabbat dil me hona qudrati baat hai, mislan waledain, biwi, bacche, azeez o aqaarib, maal o daulat, jaah o hashmat, sab cheezo'n se insan mohabbat karta hai, lekin jo cheez matloob hai wo ye ke in cheezo'n ki zaat Allah Ta'ala ki mohabbat par ghalib na hone paae.

Ke Allah Ta'ala ki ataa-at aur farmabardari ke raaste mein rukaawat ban jaae, isi tarha Allah Ta'ala ke khauf ke alaawa doosre bahot se khauf dilme hona qudrati baat hai, bimaari, maut, karobaar, dushman waghaira ka khauf, lekin ye sare khauf choo'nke zahiri asbaab ke tahat hain, is liye inme muhtela hona shirk nahi. Albatta, maa-rawaa e asbaab tareeqa se Allah Ta'ala ke bajaee kisi devi, devta, bhoot, paret, jinnat, ya faut shuda buzrug'o'n ka khauf insan ko mushrik banaa deta hai) Sab ke sab sirf Allah Ta'ala hi ke liye ho'n in tamaam maraasim uboodiyat meinse koi ek bhi Allah Ta'ala ke alaawa kisi doosre ke liye adaa ki gai to wo shirk fil ibaadat hoga.

Doosre mafhoom, yaani ataa-at aur farmabardari ke etebaar se tauheed e ibaadat ye hogi ke zindagi ke tamaam muamelaat mein ataa-at aur farmabardari sirf Allah Ta'ala ke hukam aur qanoon ki kee jaae. Allah Ta'ala ke hukam ko chhodh kar kisi doosre ke hukam ya qanoon ki pairwee karna khuwah wo apna nafs ho ya abaa o ajdaad, mazhabi peshwa ho'n ya siyaasi rehnuma, shaitan ho ya taghoot, waisa hi shirk fil ibaadat hoga, jaisa Allah Ta'ala ki parastish aur pooja mein kisi ghairullah ko shareek banaane ka shirk hai.

Kabhi Tumne Is Shaqs Ke Haal Par Ghaur Kiya Hai, Jisne Apni Khuwahish e Nafs Ko Apna Ilaah Banaaliya. ²⁴

Is ayat me wazeh taur par nafs ki pairwee iqhteyar karne ko apna ilaah bana lena kaha gay ahai, joke shirk hai. (Yaad rahe, bashari taqaazo'n ke tahat ma'asiyat ka irtekaab shirk nahi, balke fisq hai, jo nek amaal ya tauba se maaf hojaata hai).

Surah Anaam ki ek ayat mulaheza ho, irshad e khudawandi hai:

Beshak Shayateen Apne Sathiyon Ke Dilon Me Shukook o Shubhaat Ilqa Karte Hain, taakey Wo Tumse Jhagda Karein, Lekin Agar Tumne Inki Ataa-at Qubool Karli To Tum Yaqeenan Mushrik Ho. ²⁵

Is ayat mein shayatan ki ataa-at aur pairwee ko wazeh alfaz mein shirk kaha gaya hai, Surah Maaeda mein Allah Ta'ala farmata hai:

²² Surah Haa Meem Sajdah: 37

²³ Surah Yasin: 60

²⁴ Surah Furqan: 43

²⁵ Surah Anaam: 121

Aur Jo Log Allah Ta'ala Ke Naazil Karda Qanoon Ke Mutaabiq Faisla Na Karei'n Wohi Kaafir Hain. ²⁶

Surah Maaeda ki ayat 45 aur 46 mein Allah Ta'ala ke qanoon ke mutaabiq faisla na karne walo'n ko zaim aur faasiq bhi kaha gaya hai, goya Allah Ta'ala ke hukam aur qanoon ki pairwee ke muqable mein kisi doosre ke qanoon ki pairwee karne waala shaqs mushrik aur kaafir bhi hai, faasiq aur zalim bhi hai.

Ibaadat ke dono mafhoom saamne rakhe jaaie'n to tauheed e ibaadat ye hogi ke har qism ke maraasim uboodiyat, yaani namaz, roza, haj, zakat, sadaqat, ruku o sujud, nazar o niyaz, tawaf o etekaaf, dua o pukaar, isteeaanat o isteghaasa, ataa-at o ghulami, farmabardari aur pairwi sirf Allah Ta'ala hi ke liye hai in saari cheezo'n mein se kisi ek mein bhi Allah Ta'ala ke sath kisi doosre ko shareek karna shirk fil ibaadat hoga.

Tauheed e Sifaat

Tauheed e Sifaat ye hai ke Allah Ta'ala ko in tamaam sifaat mein jo ke Quran o Hadees se saabit hain, yakta, bemisal aur laashareek maana jaae. Allah Ta'ala ki sifaat is qadr behad o hisaab hain ke insan ke liye inka shumar karna to kya inka tasawwur karna bhi naa-mumkin hai. Surah Kaha mein irshad e baari ta'ala hai.

Aye Nabi ﷺ, Kaho Agarsamandar Mere Rabke Kalimat Likhne Ke Liye Raushni Ban Jaaie'n To Wo Khatm Ho Jaaie'n, Lekin Mere Rab Ke Kalimat Khatam Na Ho'nge, Balke Itni Hi Raushni Ham Aur Le Aaei'n To Wo Bhi Kifaayat Na Kare. ²⁷

Surah Luqman mein irshad e Mubarak hai:

Zameen Mein Jitney Daraqht Hain Agar Wo Sabke Sab Qalam Ban Jaaie'n Aur Samandar Raushnaai Ban Jaae, Jise 7 Mazeed Samandar Raushnaai Muhiyya Karie'n Tab Bhi Allah Ta'ala Ke Kaliman Khatam Nahi Ho'nge. ²⁸

Mazkoora dono ayato'n me kalimat se murad Allah Ta'ala ki sifaat hain, in ayaat ki roo se hargiz ye tajjub nahi hona chahiye ke kya waqai Allah Ta'ala ki sifaat is qadr lamahdood ho sakti hain ke is duniya ke saare daraqhto'n ki qalmei'n aur samandaro ki raushnaai milkar bhi inko ahata e tehreer mein nahi laa saktee'n.

Ham yahan misaal ke taur par sirf ek sifat ka tazkirah kar rahe hain isse doosri sifaat par qiyaas karke ye andaza lagaaya jaa sakta hai ke Quran e Majeed ke irshadat kis qadr haqeeqat par mabni hain. Allah Ta'ala ki ek sifat Samee hai jiska matlab hai hamesha sunne waala, ghaur farmaaiye Allah Ta'ala chand dino'n ya chand mahino ya chand saalo'n se nahi, balke hazaar ha saal se baik waqt laakho'n nahi, arbo'n insaano'n ki duaai'n, faryadei'n, sargoshiya'n aur guftagu sun raha hai aur Allah Ta'ala ko apne bando'n ki dua aur pukar sunne aur har shaqs ke bare mein alag alag faisle karne mein kabhi koi waqt ya dushwari pesh nahi aai, na hi kabhi thakan laahaq hui hai, dauraan e haj zara maidan e arafaat ka tasawwur keejiye jaha'n 15-20 lakh afrad baik waqt musalsil apne khaliq ke huzoor fariyad o afgha'n aur ah o bakaa mein masroof hote hain.

Allah Ta'ala har shaqs ki dua aur fariyad sun raha hota hai. Har shaqs ki muraado'n aur haajato'n se waqif hota hai, har shaqs ke dilo'n ke raazo'n se agaah hota hai aur phir apni hikmat aur maslehat ke mutaabiq har shaqs ke bare mein alag alag faisle bhi saadir fermata hai, na isse bhool chook hoti hai, na zulm aur ziyaadati hoti hai, na koi waqt aur mushkil pesh aati hai aur phir ye ke is waqt bhi Allah Ta'ala maidan e arafaat ke alaawa baaqi saari duniya ke arbo'n insano ki guftagu, dua, pukaar, fariyad, waghaira sun raha hota hai.

Ye saara maamla to kaaenaat mein basne waali sirf ek maqhllooq *insan* ka hai, aisa hi mamal jinnat ka hai, jo insano ki tarha Allah Ta'ala ki ibaadat aur bandage ke mukallaf hain. Na maloom kitni tadaad mein jinnat baik waqt Allah Ta'ala ke huzoor fariyad o fagha'n mein masroof rehte hain. Jinhei'n Allah Kareem sun raha hai aur inki haajatien aur muradeien पूरी farma raha hai, jin o insk alaawa Allah Ta'ala ki ek aur maqhllooq malaaeka

²⁶ Surah Maaeda: 44

²⁷ Surah Kahaf: 109

²⁸ Surah Luqman: 27

hai jo musalsil Allah Ta'ala ki tasbeeh o tamheed aur taqdees mein mashghool hai. Ise bhi Allah Ta'ala sun raha hai.

Jin o ins aur malaaeka ke alaawa khushki mein basne waali deegar beshumar maqhlugaat jinki ta'adaad sirf Allah Ta'ala hi jaanta hai (3) Wo sabki sab Allah Ta'ala ki hamd o sana aur tamheed o taqdees mein mashghool hain, jise wo sun raha hai. Isi tarha samandaro'n aur dariyao'n mein basne wali nez fizaao'n mein udne wali beshumar maqhlooq iski hamd o sana kar rahi hai aur Allah Ta'ala ki zaat e baa barkat insab mein see ke k ki dua aur pukar sun rahi hai.

(3)(Tere rabke lashkaro'n (ki tadaad) ko khud iske alaawa koi nahi jaanta. ²⁹

Zinda maqhlooq ke alaawa kaaenaat ki deegar ashiya mislan: hajar, shajar, sooraj, chand, sitaare, zameen o asmaan, pahad, hatta ke kaaenaat ka zarra zarra Allah Ta'ala ki tasbeeh o tamheed mein mashghool hai (4) Jise Allah Ta'ala sun raha hai. Kaha jaata hai ke hamari is duniya ke alaawa kaaenaat mein aur bhi bahot si duniyaaei'n hain jin me doosri bahot si maqhlugaat basti hain, agar ye durust hai to Allah Ta'ala inki bhi dua o pukaar sun raha hai, ghaur farmaiye is qadr lata'adaad jandaar aur ghair jandaar maqhlooq ki duaai'n, faryadei'n, tasbeeh o tamheed aur taqdees Allah Ta'ala baik waqt sun raha hai aur ye sama'at Allah Ta'ala ko na thakaati hai na deegar kaamo se ghafil karti hai, na nizaam e kaaenaat hi mein koi khalal waqe hota hai. **Subhaanallahi Wabihamdihee Subhaanallahil Azeem (5)**

(4) Saato'n asmaan aur zameen aur jo kuch inke darmiyan hai wo sab iski tasbeeh kar rahe hain koi cheez aisee nahi jo iski hamd ke sath tasbeeh na kar rahi ho, magar tum log inki tasbeeh (ka tareeqa aur zaban) nahi samajhte. ³⁰

(5) lamha bhar ke liye ghaur farmaaiye ke insani samaa-at ka ye aalam hai ke baik waqt 2 admiyo'n ki baat sunne par koi insan qaadir nahi, jo insan apni zindagi mein baqaami hosh o hawas me baik waqt 2 admiyo'n ki baat sunne par qaadir nahi, marne ke baad wo baik waqt sainkdo ya hazaro admiyo'n ki fariyad sunne par kaise qaadir ho sakte hain?

Haqeeqat ye hai ke Allah Ta'ala ke ek sifat Samee hi aisee hai jise kamaa-haqqahu samajhna to door ki baat, tasawwur mein laana bhi mahaal hai, isi ek sifat mein Allah Ta'ala ki deegar lamahdood sifaat mislan *Maalikul Mulk, Khaliq, Raaziq, Musawwir, Azeez, Mutakabbir, Baser, Khabeer, Aleem, Hakeem, Raheem, Kareem, Azeem, Qayyum, Ghafoor, Rahman, Kabeer, Qawee, Muhjeeb, Raqeeb, Hameed, Samad, Qaadir, Awwal, Aakhir, Tawwab, Rauf, Ghani, Zuljalaal Wal Ikram* waghaira par qiyaas kar leejaye aur phir Surah Kahaf aur Surah Luqman ki Mazkoora baala ayaat par ghaur keejaye ke Allah Ta'ala ne kis qadr haq baat irshaad farmai hai. Allah Ta'ala ki in tamaam sifaat ya inme se kisi ek sifat mein kisi doosre ko shareek samajhna shirk fis sifaat kehlaata hai.

²⁹ Surah Muddasir: 31

³⁰ Surah Bani Israel: 44

Aqeeda Tauheed Banee Noo e Insaan Ke Liye Sabse Badi Rahmat Hai

Quran e Majeed mein Allah Ta'ala ne kalma tayyaba ki misaal ek aise paakiza daraqht se di hai, jiske jadei'n zameen mein gehri ho'n, shaqhei'n asmaan ki bulandiyo'n tak pahonchi ho'n aur jo musalsil behtareen phal phool diye chala jaa raha ho. Irshad e Baari Ta'ala hai.

Kya Tum Dekhte Nahi Ho Ke Allah Ta'ala Ne Kalma Taiyyaba Ki Misaal Kis Cheez Se Di Hai? Iski Misaal Aisee Hai Jaise Ek Aisee Zaat Ka Daraqht Jiski Jad Zameen Mein Gehri Jami Hui Hai Aur Shaqhei'n Asmaan Tak Paho'nchi Hui Hain Har Aan Wo Apne Rabke Hukam Se Apne Phal De Raha Hai. ³¹

Kalma taiyyaba ki is misaal se mundarja zail 3 baatei'n wazeh hoti hain.

1. Is daraqht ki buniyad badi mazboot hai, zamaane aur waqt ki shadeed tufaan, aandhiya'n aur zalzale bhi is daraqht ko ukhaad nahi sake.
2. Kalma taiyyaba ka daraqht nashu numa ke etebaar se apna koi saani nahi rakhta, kalma taiyyaba ek aisee alamgeer sacchai hai jise kaenaat ke zaare zarre ki taeed haasil hoti hai iske raaste mein koi rukaawat pesh nahi aati, lehaaza wo apni tabai nashu numa mein asmaan tak paho'nch jaata hai. Yehi baat Rasool Allah ﷺ ne ek hadees mein is tarha wazeh farmai ke: *Jab Insan Sacche Dil Se Laa Ilaaha Illallah* ka iqraar karta hai to iske liye asmaan ke darwaaze khol diye jaate hain, yaha'n tak ke wo Arsh Ilaahi ki taraf badhta rehta hai, bashart yeke kabeera gunaho'n se bacha rahe. ³²
3. Kalma Taiyyaba ka daraqht apne samaraat aur nataaej ke etebaar se is qadr baa-barkat aur kaseer al fawaaed hai ke is par kabhi khazaa'n nahi aati iske faiz ka silsila kabhi munqate nahi hota, balke jis zameen (dil) mein wo jad pakadta hai ise har zamaane mein behtareen samaraat se faizyaab karta rehta hai, bilaa shubha kalma tauheed apne andar insan ki infiraadi aur ijtemaai zindagi ke liye bepanah samara aur fawaaed rakhta hai aur you'n ye aqeeda bani noo insnan ke liye Allah Ta'ala ki sabse badi rahmat hai. Zail mein ham aqeeda tauheed ki baaz barkaat ka tazkirah karna chhahte hain.

³¹ Surah Ibrahim: 24-25

³² Tirmizi

Isteqaamat aur Saabit Qadmi:

Taghooti quwwato'n ke muqable mein ahle emaan ki isteqaamat, azmiyyat aur saabit qadmi ke chand waaqaaat mulaheza farmaei'n.

- a) Hazrat Bilal رضي الله عنه ummaiyya bin khalf jahmi ke Ghulam the, jab dopaher ki garmi shabaab par hoti to Makka ke pathrele kankariyo'n par litaa kar seene par bhaari patthar rakh kar kehta khuda ki qasam, tu isi tarha padaa rahega, yaha'n tak ke mar jaae, ya Muhammad ﷺ ke sath kufr kare. Hazrat Bilal رضي الله عنه is haalat mein bhi yehi farmate Ahad Ahad (Allah Ta'ala ek hai, Allah Ta'ala ek hai)
- b) Hazrat Khabbab bin Arat رضي الله عنه: Qabeela Khuza'a ki ek aurat Umme Anmaar ke ghulaam they, inhe kai baar dahekte hue angaaro'n par litaa kar oopar patthar rakh diya gaya ke uth na sakei'n, lekin tasleem o razaa ka ye paikar is junooni zulm o sitam ke bawajood apne deen o eman par qaaem raha
- c) Ek zaeef ul umar qhattoon: Hazrat Sumaiyya Bint Khabaat رضي الله عنها ko lohe ki zirah pehnaa kar chil-chilaati dhoop mein zameen par litaa diya jaata aur kaha jaata ke Muhammad ﷺ ke deen se inkar karo, Hazrat Sumaiyya رضي الله عنها ne isi zulm o sitam ke nateeje mein apni jaan, jaaneafreen ke suprad kardi, lekin raah e haq se lamha bhar ke liye hanta gawaara na kiya.
- d) Hazrat Habeeb bin Zaid رضي الله عنه: Dauran e safar jhoote muddai nabuwwat Musailma Kazzab ke hath lag gae, Musailma Kazzab Sahabi e Rasool ﷺ Hazrat Habeeb bin Zaid رضي الله عنه ka ek ek band kaat-ta aur kehta ke mujhe Rasool maano, Hazrat Habeeb bin Zaid رضي الله عنه inkar karte jaate isi tarha saare badan ke tukde tukde ho gae, lekin wo paikar e sabr o sabaat apne eman par pahad ki si mazbooti ke sath jamaa raha.

Tareeqh e Islam ke ye chand waqaaat mahez missal ke taur par pesh kiye gae hain warna haqeeqat ye hai ke tareeqh e Islam ka koi daur aise waqaaat se khali nahi raha, tareeq ke taalib e ilm ke liye ye sawal badi ehmiyat ka haamil hai ke ahle eman ne in naqaabil e bayan aur naqaabil e tasawwur mazaalim ke muqable mein jis hairan-kun isteqaamat aur sabaat (T: Raae Ki Mazbooti Ya Poqhtaqi) ka muzaahera kiya iska asal sabab kya ha? Is sawal ka jawab khud Allah Ta'ala ne Quran e Majeed mein diya hai Surah Ibrahim mein kalima tayyaba ki tamseel ke faurn baad irshad e baari ta'ala hai:

Eman Waale Waalo'n Ko Allah Ta'ala Ek Qaul Saabit (Kalima Tayyaba) Ki Buniyad Par Duniya Aur Aqhirat Dono'n Jagah Asbaat A'aat Karta hai. ³³

Goya aqeeda tauheed hi ka faizaan hai ke baatil aqaaed o ifkaar ka toofan ho ya ranj o alam ki yurish, jaabir aur qaahir hukmrano ki teera dastiya'n ho'n ya taghooti quwwato'n ka zulm o sitam, koi cheez bhi ahle tauheed ke paae saabit mein laghzish paida nahi kar sakti.

Mazkoora ayat e kareema mein duniya ke sath sath aqhirat mein bhi ahle tauheed ki sabaat ki khushkhabri di gai hai, aqhirat se yaha'n murad qabr hai, jiasa ke bukhari shareef mein Rasool Allah ﷺ ka irshad mubaarak hai: *Jab Momin Qabr Me Bithaaya Jaata Hai To Iske Paas (Sawal Jawab Ke Liye) Farishta Bheja Jaata Hai, Tab Momin Laa Ilaaha Illallah Muhammadur Rasool Allah Ki Gawaahi Deta Hai, Yehi Matlab Hai Allah Ta'ala K Farman Ka Yusbitullaahallazeena Aamanu.* ³⁴

Goya qabr mein munkar nakeer ke sawalo'n ke jawab mein sabaat bhi isi aqeeda tauheed ki barkat se haasil hoga.

³³ Surah Ibrahim: 27

³⁴ Saheeh Bukhari

Izzat e Nafs Aur Khudi Ka Tahaffuz

Shirk insano ko beshumar khayali aur wehmi quwwato'n ke khauf mein muhtela kar deta hai, devi aur devtao'n ka khauf, mazaahir qudrat ka khauf, bhoot paret aur jinnat ka khauf, zinda aur murda insano ke astaano ka khauf, jaabir aur qaahir hukumraano ka khauf, isi khauf ke nateeje mein insan aisee aqhlaqi aur mazhabi pastiyo'n mein girta chala jaata hai ke admiyat aur insaniyat mu'n chupaane lagti hai, jabke aqeeda tauheed insan ko aisee tamaam wehmi aur khayaali quwwato'n ke khauf se beniyaaaz karke rooh aur jism ko azaadi ataa karta hai. Insan ko izzat e nafs aur ehteraam admiyyat ka ehshaas dilaata hai. Har aan ise: ***Hamne Bani Aadam Ko Buzrug-e Ataa Farmai Hai*** aur ***Hamne Insan Ko Behtareen Saaqht Par Paida Kiya Hai*** ka farman e ilaahi yaad dilaata rehta hai. Yehi aqeeda tauheed insan ko khudi ke maqaam buland par laa khada karta hai. Hakeem ul Ummat Allam Iqbal رحمه الله عليه ne is nukte ki tarjumaani darj e zail sher mein bade khubsoorat andaz mein ki hai

Khudi ka Sarre Naha'n Laa Ilaaha Illallah

Khudi Hai Tegh Fishaa'n Laa Ilaaha Illallah

Masaawaat aur Adl Ijtemaai:

Aqeeda tauheed hi ye tasawwur bhi pesh karta hai ke saari maqhlouq ka khaliq, raaziqh aur maalik sirf Allah wahdahu laa shareek hi hai. Isine Adam عليه السلام ko mitti se banaaya aur baaqi tamaam insan Adam عليه السلام se paida kiye. Khuwah koi mashriq mein hai ya maghrib mein, amerian mein ya Africa mein, kaala hai y agora, safed hai ya surqh, arabi hai ya ajami. Sab ek hi Adam عليه السلام ki aulad hain, sabke huqooq yaksa'n hain, sabki izzat aur ehteraam yaksa'n hai. Koi kisi ko apna mehkoom na samjhe, koi kisi ko apna Ghulam na banae, koi kisi par zulm o ziyaadati na kare, koi kisi ko haqeer aur kamtar na jaane, koi kisi ka haq ghasab na kare, saari khalqat ek hi darje ke insan hain. Lehaaza, saare insan sirf ek hi ma'abood ke aage jhukei'n, sirf ek hi zaat ke hukam aur qanoon ke aage sar e tasleem kham karei'n, sirf ek hi hasti ke Ghulam aur bande ban kar rahei'n. Aqeeda tauheed ki is taleem ne Islami muashre mein zaat paat, ghulami aur mehkoomi, zulm aur istehsal, hiqaarat aur nafrat jaisee manfi iqdar ki beqh kuni karke mohabbat o iqhwat, khuloos o hamdardi, aman o salamati aur masawaat o adl e ijtemaai jaisi aala iqdar ko muslim muashre mein jaari o saari kar diya.

Ruhaani Sukoon

Shirk, kaenaat ka sabse bada jhoot hai, insan ki zaat aur gard o pesh mein maujood hazaro nahi karodo'n aisee wazeh nishaniya'n aur dalaael maujood hain jo shirk ki tardeed karte hain, yehi wajah hai ke mushrik ki nazariyati aur amali zindagi mein mashriq o maghrib ka tazaad paaya jaata hai, iski ruh hamesha izteraab aur dil o dimagh inteshar ka shikar rehte hain, wo musalsil shukook o shubhat, be yaqeeni aur toot phoot ki kaifiyat se do-char rehta hai. Jabke, aqeeda tauheed is kaenaat ki sabse badi alamgeer sacchai hai. Insan ki apni zaat ke andar sainkdo'n nahi, karodo'n nishaniya'n tauheed ki gawahi dene ke liye maujood hain. Kaenaat ka zarra zarra aqeeda tauheed ki tasdeeq aur taeed karta hai.

Aqeeda tauheed insan ki fitrat aur jaballat ke ain mutaabiq hai, ya you'n kahiye ke paidaeshi taur par insan ko muwahhid taqhleeq kiya gaya hai. Khuq Quran e Majeed mein Allah Ta'ala irshad farmata hai: *Pas Yaksoo Hokar Apna Ruqh Deen e Islam Ki Simt Jamaado Aur Qqaem Ho Jaao Is Fitrat Tauheed Par Jispar Allah Ne Insano Ko Paida Kiya.*³⁵

Chunache aqeeda tauheed par eman rakhne wala shaqs apni nazaryati aur amali zindagi mein kabhi tazaad aur shukook o shubhaat ka shikar nahi hota, iske dil o dimagh kabhi be yaqeeni aur izteraab ki kaifiyat se do-char nahi hote. Iski zindagi ke halaat aur mamlaat khuwah kaise hi kyou'n na ho'n wo apne andar sukoon, qaraar, yaqeen aur tasleem o raza ki kaifiyat har aan mehsoos karta rehta hai.

Amr waqea ye hai ke aqeeda tauheed ki barkaat aur samaraat is qadr hain ke inka shumar karna mumkin nahi, muqhtasar ye kaha jaa sakta hai ke duniya mein khair bhalai aur neki ke tamaam sote isi cashma e tauheed se phoot-te hain, is tarha aqeeda tauheed bani noo insan par Allah Ta'ala ka sabse bada ehshaan aur nemat ghair mutraqba (T: unexpected) hai, jisse faizyab hone wale log hi duniya aur aqhirat mein kamiyaab o kamraan hain aur mehroom rehne wale nakaam aur namuraad.

³⁵ Surah Rome: 30

Aqeeda Shirk Banee Noo Insaan Ke Liye Sabse Badi Laanat Hai

Aqeeda Tauheed Allah Ta'ala ki taraf se diya gaya aqeeda hai jise Allah Ta'ala ne apne Ambiya aur Rusul ke zariye logo'n tak pahonchaya hai. Is aqeeda ki talimaat roz e awwal se ek hi hain, inme kabhi koi taghaiyyur aur tabdeeli nahi ki gai, jabke aqeeda shirk shaitan ka waza'a kiya hua aqeeda hai, jise wo muqhtalif zamano'n, muqhtalif ilaaqo'n aur muqhtalif aqwaam ke liye alag alag falsafo'n ke sath waza'a karke apne chele chaa'nto'n ke zariye logo'n tak paho'nchata rehta hai, kahee'n ye butparaasati ki shakal mein muta'aruf hota hai, to kahee'n qabar parasti ki shakal mein, kahee'n nafs parasti ki shakal mein muta'aruf hota hai to kahee'n taghoot parasti ki shakal mein. Kahee'n peer parasti ki shakal mein muta'aruf hota hai, to kahee'n aimma parasti ki shakal mein, kahee'n qaum parasti ki shakal mein maujood hai to kahee'n watan aur rang o nasal parasti ki shakl mein.

Ye saari cheezi'n dar-asal ek hi shajr e khabeesa ki muqhtalif shaqhe'n aur burg o baar hain. Jinki buniyad shaitani ifkaar o aqaaed par hai. Shaitan apne hi ifkaar o aqaaed ko phailane ke liye kabhi Hinduism ka room iqhteyar karta hai, kabhi Buddhism ka, kabhi yahoodiyat ka libaada odhta hai, kabhi isaiyat ka, kahee'n sarmayadaari ke parda mein gumrahi aur zalaalat phailata hai, kahee'n communism ke parda mein, kahee'n socialism ka parchaarak bankar ye khidmat sar anjaam deta hai, kahee'n Islami socialism ka muballiq bankar, kahee'n jamhooriyat ka alambardaar bankar karee'n Islami jamhooriyat (1) ka khadim bankar, kahee'n tasawwuf (2) ke naam par aur kahee'n tashee ke naam par, dar-asal ye sab makr o fareb ke wo jaal hain jo shaitan ne maqhlouq e khuda ko sirat e mustaqeem se gumrah karne ke liye phaila rakhe hain.

1. Agar ek kaafiraana nizam, socialism ke sath Islam ka lafz lagaane se wo nizam kufr hi rehta hai, to phir ek doosre kaafiraana nizam e jamhooriyat ke sath Islami ka lafz lagaane se wo kaise Musharraf ba Islam ho jaaega? Ye falsafa hamari naaqis aqal se baala tar hai. Hamare nazdeek Islami jamhooriyat ke hair Islami hone ke dalaael sad-feesad wohi hain jo Islami socialism ke ghair Islami hone ke hain. Kul kalaa'n agar koi shaatir, Islami sarmayadaari ya Islami yahoodiyat, ya Islami isaiyat waghaira ka falsafa ejaad kar dale to kya ise bhi kar liya jaaega? Aqhir Islami tareeq mein pehle se istemaal ki gai Kitaab o Sunnat se saabit shuda istelahaat nizam e khilafat ya nizam e shooraayat se pehlu tahi karne ki wajah kya hai? Kya hamare Muslim danishwar aur mufakkireen is nukta par sanjeedgi se ghaur karna pasand farmaei'nge?
2. Tasawwuf ke bare mein mufassil not aainda safhaat mein mulaaheza farmaae'n.

Quran e Majeed mein Allah Ta'ala ne aqeeda shirk ki missal ek aise khabees daraqht ke sath di hai, jiski jadei'n hain na jise istehkam haasil hai irshad e Baari Ta'ala hai: *'Kalma Khabeesa' (Shirk) Ki Misaal Ek Aise Badzaat Daraqht Ki Si Hai, Jo Zameen Ki Balaai Sateh Se Hi Ukhaad Phainka Jaata Hai Aur Iske Liye Koi Istehkaam Nahi Hai* ³⁶

Mazkoora Ayat e Kareema se darj e zail 3 baatei'n wazeh hoti hain:

- a) Choo'nke kaaenaat ki koi cheez aqeeda shirk ki taeed nahi karti is liye is shajra khabeesa ki kahee'n bhi jadei'n, nahi banne paatie'n aur na hi ise kahee'n nushoo-numa ke liye saaz-gaar mahool muyassar aata hai.
- b) Agar kabhi taghooti quwwato'n ki sar parasti mein ye daraqht ugh bhi aae to iski jadei'n zameen ki sirf balaai sathe tak hi rehti hain, jise shajra tayyaba ka mamuli sa jhonka bhi asaani ke sath baiqh o ban se ukhaad phai'nkta hai. Is liye ise kahee'n qaraar aur istehkam naseeb nahi ho paata.

³⁶ Surah Ibrahim: 26

- c) Shirk choo'nke khud ek khabees aur badzaat daraqht ki maanind hai, lehaaza iske burg o baar aur phal phool bhi isi tarha khabees aur bad-zaat hain, jo har-aan muashre mein apna zahar aur badbu phailaate rehte hain.

Mazkoora baala nukat ke pesh nazar ye samajhna kuch mushkil nahi ke duniya mein shar aur fasaad fil arz ki tamaam muqhtalif sooratei'n, mislan qatal o gharatgiri, khoonrezi, dehshat gardi, nasal kasha, tafakhar, loot khasoot, haq talfi, dhoka dahi, zulm o sitam, ma'ashi istehsaal, badamani waghaira, sabka buniyaadi sabab yehi shajra khabees yaani aqeeda shirk hai.

Agar ek nazar watan e azeez par daali jaae to hamei'n ye kehne mein koi tammul nahi ke hamare siyaasi mazhabi, aqhlaqhi, ma'ashrati, sarkari aur ghair sarkari tamaam ma'amlaat mein bigaad ki asal wajah yehi shjra khabeesa, aqeeda shirk hai is liye hamare nazdeek mulk ke andar is waqt tak koi bhi islah ya inqlaab jaddo jahad baar awar nahi ho sakti, jab tak awamunnaas ki aksariyat ke shirkiya aqaaed ki islah na ho jaae.

Kisi marz ka ilaaj karne se qabl choo'nke iske asbaab o a'alal ka khoj lagaana bahot zaroori hai, taa-ke islah ahwal ke liye saheeh simt ka theek theek ta'ayyun kiya jaa sake, lehaza hamne aainda safhat (zameema) main apni, naaqis raae ke mutaabiq in aham asbaab o a'awaamil ka tazkirah bhi kar diya hai jo hamare mua'ashre mein aqeeda shirk ke phailaao ka baais ban rahe hain.

Islami Inqilab Aur Aqeedah Tauheed

Inqilab ka lafz apne andar zabardast jaazbiyyat aur kashish rakhta hai, yehi wajah hai ke duniya mein jaha'n kahee'n Islami inqilab ka naara lagta hai. Islam ke shaidaiyo'n ki betaab nazrei'n fauran is taraf uth jaati hain. Aaj kal watan azeez Pakistan mein Islami inqilab, muhammadi ﷺ inqilab, nizam e Mustafa ﷺ, nifaz e shariat aur nizam e khilafat jaise da'awo'n aur na'aro'n ke sath muqhtalif ifkaar o aqaaed rakhne wali be shumar jamatei'n, firqe aur groh kaam kar rahe hain, lehaza Kitab o Sunnat ki raushni mein ye dekhna az bas zaroori hai ke Islami inqilab hai kya aur iski tarjihaat kya hain?

Rasool Allah apne besat Mubarak ke baad 13 saal tak Makkah Muazzama mein muqem rahe is saare arsa mein Aap ﷺ ki tamaam tar dawat sirf ek hi kalma par mushtamil thee *Qoolu Laa Ilaaha Illallah Tuflihu* tarjuma 'Logo Laailaaha Illallah kaho, kamiyaab ho jaaoge'. Iske alaawa na to namaz, roze ke masaael the na zakat aur haj ke ehkaam naahi deegar muamelaat e zindagi ki tafseel naazil hui thee. Bas yehi ek aqeeda tauheed ki dawat thee, jise aap ghar ghar gali gali aur mahelle mahelle paho'ncha rahe the. Ek roz Rasool Allah ﷺ Hateem (Baitullah shareef ka wo hissa jispar chat nahi) mein namaz padh rahe the. Oqhba bin Abi Mueet ne aakar Aap ﷺ ki garden mein kapda daal liya aur nehayat saqhti ke sath gala gho'ntna shuroo kiya. Hazrat Abu Bakr رضي الله عنه daude daude aae aur Oqhba ko dhakka dekar hataaya aur farmaya: Kya tum log Muhammad ﷺ ko is liye qatal karna chhahte ho ke wo kehte hain mera rab Allah hai. Hazrat Abu Bakr Siddiq رضي الله عنه ke alfaz se ye baat bilkul wazeh hai ke Aap ﷺ ki dawat ke nateeje mein paida hone wale tasaadam ka sala sabab aqeeda tauheed hi tha.

Ek mauqe par quraish e makka ne Rasool Allah ﷺ ke sath afhaam o tafheem ki gharz se ye pesh kash ki ke ek saal ham Aap ke mabood ki pooja kar liya karei'nge ek saal Aap hamare mabudo'n ki pooja kar liya karei'n. Is pesh kash ke jawab mein Allah Ta'ala ne poora Surah Kafiroon naazil farmai.

Tarjuma: Aye Nabi ﷺ kaho! Aye Kafiro! Main Inki Ibaadat Nahi Karta Jinki Tum Ibaadat Karte Ho Aur Na Tum Iski Ibaadat Karne Waale Ho, Jiski Ibaadat Main Karta Hu'n Aur Na Main Inki Ibaadat Karne Waala Hu'n Jinki Ibaadat Tumne Ki Hai Aur Na Tum Iski Ibaadat Karne Waale Ho Jiski Ibaadat Main Karta Hu'n. Tumhare Liye Tumhara Deen Aur Mere Liye Mera deen. ³⁷

Kuffar e Makkah ki peshkash aur iska jawab dono is baat ki khuli daleel hain ke fareqain mein nukta iqtelaf sirf aqeeda tauheed tha, jis par ifham o tafheem se do-tok inkar kar diya gaya.

Ek doosre mauqe par quraish e Makkah ka ek wafad Janab Abu Talib ke paas aaya aur kaha ke aap apne bhateerje (yaani Hazrat Muhammad ﷺ) se kahei'n ke wo hame hamare deen par chhodh de ham isko iske deen par chhodh dete hain.

Rasool Allah ﷺ ne ye baat sunkar irshad farmaya: Agar main tumhare saamne ek aisee baat pesh karu'n jiske aap log qaael ho jaaei'n to arab ke badshah ban jao aur aajam tumhare zer nagee'n aajaae to phir aap hazraat ki kya raae hogi?

Abu Jahal ne kaha: 'Accha bataao kya baat hai'? Tumhare baap ki qasam aisee ek baat to kya das batei'n bhi kaho to ham maanne ke liye taiyyar hain.

Aap ﷺ ne farmaya: Aap log Laa Ilaaha Illallah kahei'n aur Allah Ta'ala ke siwa jo kuch poojte hain ise chhodh dei'n

Is par mushrikeen ne kaha: Aye Muhammad ﷺ tum ye chhahte ho ke saare maboодо'n ki jagah bas ek hi mabood bana daale'n, waqai Tumhara maamla bada ajeeb hai.

³⁷ Surah Kafiroon: 1-6

Ghaur farmaiye Rasool Allah ﷺ ki sardaraan e quraish se guftagu meinjo baat baais e naza thee wo thee sirf ek mabood ka iqraar aur baqi tamaam maboodo'n ka inkar. Iske liye sardaraan e quraish taiyyar na hue aur baahami maqhsamat (T: Dushmani Adaawat) aur tasaadam ka silsila ba dastoor jaari raha.

Makki zindagi mein bila shubha namaz, roza, zakat, halal o haram, hudood aailee masaael aur deegar ehkaam naazil nahi hue the, lekin ye haqeeqat apni jagah musallam hai ke madani zindagi mein in ehkamaat ke nazil hone ke baad bhi fariqain mein mahaz aaraai ka asal sabab masael aur ehkam nahi, balke aqeeda tauheed hi tha.

Tareeq e Islam ke awwaleen khooni ma'arka 'Ghazwa Badr' mein jab ghamsaan ki jang ho rahi thee to Rasool Allah ﷺ ne Allah Ta'ala ke huzoor dast e dua phailaa kar jo dua maangi iske alfaaz qaabil e ghaur hain. Aye Allah! Agar aaj ye giroh halak ho gaya to phir kabhi teri ibaadat na hogi, in alfaaz ka mafhoom bada wazeh hai ke quraish e makka se musalmaano ka ye musalleh tasaadam sirf is liye ho raha tha ke ibaadat aur bandage sirf ek Allah Ta'ala ki honi chahiye.

Mushrikeen aur musulmano'n ke darmiyan doosre bade musallah tasadam 'Ghazwa Ohad' ke iqtetaam par Abu Sufiyan jabl ohad par namudaar hua aur buland awaz se kaha: Kya tumme Muhammad ﷺ hain?

Musulmano ki taraf se koi jawaab na aaya to phir poocha: Kya tumhare darmiyan Abu Qahaafa ke bete (Hazrat Abu Bakr Siddiq رضي الله عنه) hain? Phir khamoshi rahi to kehne laga: Kya tumme Omar رضي الله عنه hain? Rasool Allah ﷺ ne maslehatan Sahaba Ikram رضوان الله عليهم اجمعين ko jawab dene se mana farma diya tha, chuna-che. Abu Sufiyan ne kaha: Chalo in teeno se najaat mili aur naara lagaaya (hamaare Mabood Hubal ka naam buland ho. Nabi e Akram ﷺ ke hukam par Sahaba Ikram ne jawab diya (yaani Allah Ta'ala hi buland aur buzrug hai) Abu Sufiyan ne phir kaha: Hamaare paas Uzza (But ka naam) hai aur tumhare paas Uzza nahi. Rasool Allah ﷺ ke hukam par Sahaba Ikram رضوان الله عليهم اجمعين ne phir jawab diya Allah Ta'ala hamara sarparast hai aur Tumhara koi sarparast nahi.

Jang e Ohad ke iqtetaam par fariqain ke darmiyan ye mukalmn is baat ki wazeh shadat deta hai ke dawat e Islam ke aghaaz mein tamasqhar aur takzeeb ke zariye muqhalefat ka asal sabab bhi aqeeda tauheed tha. Is muqhalefat ne aage chal kar zulm o sitam ke hamageer tufaan ki shakal iqhteyaar ki tab bhi iska sabab aqeeda tauheed tha aur agar fariqain ke darmiyan khuneen mua'arko'n ka maidan garam hua to iska asal sabab bhi aqeeda tauheed hi tha.

Muqhalefat, mahaz araai aur khuneen'n ma'arko'n ka taweel safar tai karne ke baad tareeq ne ek naya modh mudaa, Ramadan 8 Hijri mein Rasool Allah ﷺ faateh ki haisiyat se Makkah Muazzama mein daqhil hue, goya 21 saal ki musalsal kashmakash aur jaddo jahad ke baad Aap ﷺ ko is inqelab ka sang e buniyad rakhne ka mauqa muyassar aagaya, jiske liye Aap ﷺ maboos kiye gae the. Ghaur talab baat ye hai ke hukoomat aur iqtadaar milne ke baad wo kaunse iqdam the jin par Aap ﷺ ne kisi bhi maslehat aur hikmat ki parwah kiye baghair bila taqhair amal farmaya? Wo iqdamaat darj e zail the.

Awwalan: Masjid al Haram mein daqhil hote hi baitullah shareef ke ird gird aur chato'n par maujood 360 but ko apne dast e mubaarak se giraaya.

Saaniyan: Baitullah Shareef ke andar Hazrat Ibrahim عليه السلام aur Hazrat Ismaeel عليه السلام ki tasaweer bani hui thee'n, inhei'n mitaane ka hukam diya, ek lakdi ki kabootri andar rakhi thee ise khud apne dast e mubaarak se tukde tukde kiya.

Saalisin: Hazrat Bilal رضي الله عنه ko hukam diya ke Baitullah Shareef ki chat par cadh kar Allah Ta'ala ki takbeer aur tauheed ki dawat (azan) buland karo. Yaad rahe ke Baitullah Shareef ka chat ke baghair wala hissa Hateem ki diwaar 1 meter se ziyada buland hai, Masjid al Haram ke andar maujood majma aam ko sunwaane ke liye Hateem ki diwaar par khade hokar azaan dena bhi kaafi tha, lekin Baitullah Shareef ki qareeban 16 meter buland o baala pur shikwah imaarat (jis par cadhne ke liye khusoosi intezam kiya gaya hoga) ki chat se sadaae tauheed buland karne ka hukam dar asal wazeh aur do-tok faisla tha is muqaddame ka jo fariqain ke darmiyan

guzishta 20-21 saal se baais e naza chala aa raha tha. Aur ab ye baat tai kardi gai thee ke kaenaat par haakimiyat aur farma-rawaai ka haq sirf Allah Ta'ala hi ka hai. Kibriyaa aur Azmat sirf isi ke liye hai, Ataa-at aur Bandagi sirf isi ki hogi, Pooja aur Parastish ke laaeq sirf isi ki zaat hai, Kaar saaz aur Mushkil Kusha sirf wohi hai, Koi devi devta, farishta ya jin, Nabi ya wali, iski sifaat iqhteyaraat aur huqooq mein zarra baraabar shiraakat nahi rakhta.

Raabeen: Qiyam e Makka ke dauran hi Aap ﷺ ne ye elaan karwaaya, jo shaqs Allah Ta'ala aur aqhirat par eman rakhta ho wo apne ghar mein koi but na rakhe, balke ise tod dale.

Khamisan: Fateh Makkah ke baad beshtar arab qabaail spar daal chuke the, jazeeratul arab ki qiyaadat Aap ﷺ ke hath mein aachuki thee, chunache jaha'n Aap ﷺ ne bahaisiyat sar barah e mamlekat ibadaat, nikah o talaq, halal o haram, qisaas aur hudood waghaira ke qawaneen naafiz farmaae, waha'n poore jaziratul arab mein jaha'n kahee'n maraakiz shirk qaaem the, inhei'n masmar karne ke liye Sahaba Ikram رضوان الله عليهم اجمعين ki jamate'n rawana farmaei'n. Mislan:

- i. Quraish e Makkah aur Banu Kinaana ke but Uzza ke butkadah ko masmaar karne ke liye Hazrat Khalid bin Waleed رضي الله عنه ko 30 afraad ke sath naqhla (jagah ka naam) ki taraf rawaana farmaya.
- ii. Qabeela Banu Hazail ke but Sawa'a ka ma'abad mamsar karne ke liye Hazrat Umru bin Aas رضي الله عنه ko rawana farmaya.
- iii. Qabeela Aus o Khazrat aur Ghassan ke but Manaat ka butkadah mandham karne ke liye Hazrat Sa'ad bin Zaid Ash-hali رضي الله عنه ko 20 afraad ke sath qudaid (jagah ka naam) ki taraf rawana farmaya.
- iv. Qabeela Tai ke but Quls ka butkadah mandham karne ke liye Hazrat Ali رضي الله عنه ko 150 sawaaro'n ka dasta dekar Yemen rawana farmaya.
- v. Taif mein Banu Saqeef, qubool e Islam ke liye haazir hue to inka but Laat masmaar karne ke liye wafad ke sath hi Hazrat Khalid bin Waleed رضي الله عنه ki sarkardgi mein ek dasta rawaana farmaya.
- vi. Hazrat Ali رضي الله عنه ko poore Jaziratul Arab mein ye mishan de kar bheja ke jaha'n kahei'n koi tasweer nazar aae ise mitaa do aur jaha'n kahee'n oonchi qabr nazar aae ise baraabar kardo.

Mazkoora baala iqdamat is baat ki wazeh nashandahi karte hain ke Makki daur ho ya Madani Aap ﷺ ki tamam tar jaddo jahad ka markaz aur mehwar aqeeda tauheed ki tanfeez aur shirk ka istesaal tha.

Ek nazar Islami ibadaat par daali jaae to pata chalta hai ke tamam ibadaat ki ruh dar asal aqeeda tauheed hi hai, rozaana 5 martaba har namaz se qabl azan buland karne ka hukam hai, jo takbeer aur tauheed ki takraar ke khubsoorat kalimat ka intehaai pur asar majmua hai. Wazu ke baad kalima tauheed padhne par Jannat ki bashaarat di gai hai. Ibtedaae namaz aur dauraan e namaz mein baar baar kalma takbeer pukaara jaata hai.

Surah Fateha ko har raka'at ke liye laazim qaraar diya gaya hai, joke tauheed ki mukammal dawat par mushtamil surah hai. Ruku aur Sujood mein Allah Ta'ala ki azmat aur bulandi ka baar baar a'aadah aur iqrar kiya jaata hai aur aqeeda tauheed ki gawahi di jaati hai, goya shuroo se lekar aakhir tak saari namaz aqeeda tauheed ki talim aur tazkeer par mushtamil hai.

Markaz e Tauheed 'Baitullah Shareef' ke sath maqhsos ibadat Haj ya Umrah par ek nazar daaliye, ehram baandhne ke sath hi aqeeda tauheed ke iqrar aur shirk ki nafi par mushtamil talbiyyah *Labbaik Allahumma Labbaik Innal Hamda wan Nemata Lakawal Mulk Laa Sharika Lak* (Tarjuma: Main Haazir Hu'n Aye Allah Main Haazir Hu'n, Tera Koi Shareek Nahi, Main Teri Baargah Mein Haazir Hu'n, Beshak Tareef Tere Hi Laaeq Hai, Saari Nematei'n Teri Hi Di Hui Hain Aur Mulk Tera Hi Hai, Tera Koi Shareek Nahi) pukarne ka hukam hai. Mina, Muzdalifa aur Arafat har jagah Allah Ta'ala ki tauheed, takbeer, tehleel, taqdees aur tamheed par mushtamil

kalimat musalsil padhte rehne ko hi Haj e Mabroor kaha gay ahai, goya ye saari ki saari ibadaat musalmano ko aqeeda tauheed mein poqhta tar karne ki zabardast tabiyyat hai.

Rasool Allah ﷺ ne apne uswae hasana ke zariye ummat ko qadam qadam par jis tarha aqeeda tauheed ke tahaffuz ki talim di, ise bhi pesh e nazar rakhna bahot zaroori hai, chand misaale'n mulaaheza ho'n.

Ek admi ne dauran e guftagu arz kiya 'Jo Allah Ta'ala chhahe aur jo Aap ﷺ chhahei'n' Rasool Allah ﷺ ne farmaya: Kya tune mujhe Allah Ta'ala ka shareek banaa liya hai. ³⁸

Ek admi ne Aap ﷺ se barish ki dua karwaani chhahiye aur sath arz kiya 'Ham Allah Ta'ala ko aapke haa'n aur Aap ﷺ ko Allah Ta'ala ke ha'n sifarishi banaate hain.' Aap ﷺ ke cehre ka rang badalne laga aur farmaya 'Afsos tujhe malum nahi Allah Ta'ala ki shan kitni buland hai, ise kisi ke huzoor sifarishi nahi banaya jaa sakta' ³⁹

Baaz sahaba kisi munafiq ke shar se bachne ke liye Rasool Allah ﷺ se isteghasa karne haazir hue. Aap ﷺ ne irshad farmaya: Dekho mujhse isteghasa (faryad) nahi kiya jaa sakta, balke sirf Allah Ta'ala ki zaat se hi isteghasa kiya jaa sakta hai. (Tibrani) 10 Hijri mein Rasool Allah ﷺ ke sahebzade Hazrat Ibrahim رضي الله عنه ka inteqal hua to isi roz suraj graham lag gaya baaz logo'n ne ise Hazrat Ibrahim رضي الله عنه ki wafat ki taraf mansoob kiya, Aap ﷺ ko malum hua to irshad farmaya: Logo! Suraj aur chand Allah Ta'ala ki nishaniyo'n mein se 2 nishaniya'n hain, inhei'n kisi ki maut aur zindagi ki wajah se graham nahi lagta, lehaza jab graham lage to Allah Ta'ala se dua karo aur namaz padho yaha'n tak ke graham khatam ho jaae. ⁴⁰ Ye baat irshad farmaa kar Aap ﷺ ne is mushrikana aqeede ki jad kaat di ke nazm e kaaenaat par koi Nabi, Wali ya Buzrug asar andaaz ho sakta hai, ya umoor e kaaenaat chalaane mein Allah Ta'ala ke siwa kisi doosre ka bhi amal daqhal ho sakta hai.

Ek mauqe par Rasool Allah ﷺ ne Sahaba Ikram رضوان الله عليهم اجمعين ko ye naseehat farmai: 'Meri tareef mein is tarha mubalgha na karo, jis tarha isaiyo'n ne Hazrat Esa عليه السلام ke bare mein kiya, beshak main ek banda hu'n, lehaza mujhe Allah Ta'ala ka banda aur iska rasool hi kaho'. ⁴¹

Ek hadees mein irshad e mubaarak hai: Afzal tareen zikr Laa Ilaaha Illallah hai⁴² Afzal tareen zirk mein Muhammad ur Rasool Allah ﷺ ke alfaz shamil na karke Aap ﷺ ne goya ummat ko ye taleem di ke Allah Ta'ala ki wahdaaniyat, kibriyaa aur azmat mein koi doosra to kya Nabi bhi shareek nahi ho sakta.

Aqhir mein ek nazar Rasool Allah ﷺ ki hayat e taiyyaba ke ayyam e marz ul maut par bhi daal leejaye. Ayyam alaalat mein Aap ﷺ ne musalmano'n ko jo pand o nasaaeh farmae hain inki ehmiyat mohtaj e wazaahat nahi, wafat e aqdas se 5 din qabl bukhari se kuch ifaaqa mehsoos hua to masjid tashreef laae, sar e mubaarak par patti bandhi hui thee. Member par jalwah afroz hokar khutba irshad farmaya.

Allah Ta'ala ki hamd o sana ke baad farmaya: Yahood o Nasaara par Allah Ta'ala ki laanat ho, ke inho'n ne apne ambiya ki qabro'n ko masaaqid banaa liya (Bukhari). Ayyam e alaalat mein hi apni ummat ko jo doosri wasiyyat irshad farmaai wo ye thee ke: tum log meri qabr ko but na banana ke iski pooja ki jaae. (Muwatta Imam Malik).

Wafaat e aqdas ke aqhri roz aalam e naza'a mein Aap ﷺ ke saamne piyaale mein paani rakha tha, Aap ﷺ dono'n hath paani mein daal kar cehra male aur farmate Laailaaha Illallah Innal Mautis Sakaraat, tarjumah: Allah Ta'ala ke siwa koi Ilaah nahi aur maut ke liye saqhtiya'n hain. ⁴³

Yehi alfaz dohrate dohrate hayat e taiyyaba ke aqhri kalimat Allahummagh Firli War Hamni Walhiqni Bir Rafeeq, tarjuma: Aey Allah Mujhe Baqsh De Mujhpar Raham Farma Aur Mujhe Rafeeq e A'ala Ke Sath Milaade 3 martaba adaa farmaya aur rafeeq e a'ala ke huzoor paho'nch gae (1) goya aap ki zindagi ke aqhri alfaz bhi kalma tauheed par mushtamil the.

³⁸ Musnad Ahmad

³⁹ Abu Dawood

⁴⁰ Saheeh Muslim

⁴¹ Bukhari & Muslim

⁴² Tirmizi

⁴³ Bukhari

(1) Seerat e nabawi ﷺ ke Mazkoora baala tamaam waqeaat ki tafseel aur hawaala jaat ke liye mulaaheza ho Ar Raheeq ul Maqhtoom by Maulana Safi ur Rahman Mubaarakpuri

Seerat e Taiyyaba ke ye tamaam sisilawar ahem waqeat Islami inquilab ki gharz o ghaayat ka theek theek ta'ayyun kar dete hain aur wo ye ke Aap ﷺ ka barpa kiya hua inquilab buniyadi taur par aqeede ka inquilab tha, jiske nateeje mein insani zindagi ke baaqi tamaam gosho'n ma'ashiyat, mua'asherat, mazhab, siyaasat, aqhlaq o kirdar mein az khud inquilab aata chala gaya. Pas saheeh Islami inquilab sirf wohi hoga, jiski buniyad khalis aqeeda tauheed par hogi. Jis inquilab ki buniyad aqeeda tauheed par nahi hogi wo islahi, mua'ashi, sanati, jamhoori ya siyaasi har tarah ka inquilab ho sakta hai Islami inquilab har giz nahi ho sakta.

Qaraeen Ikram! Shirk se mutaaliq baaz deegar ahem mazameen bhi deebaache mein shamil the, lekin tawaalat ki wajah se alag zameema ki shakal mein shamil ashaa-at kiye jaa rahe hain. In mazameen ke mauzuaat darj e zail hain.

1. Shirk ke bare mein baaz ahem mabaahes
2. Mushrikeen ke dalaael aur inka tajziya.
3. Asbaab e shirk

Zameema mein baaz maqamaat par Auliya Ikram se mansoob baaz karamaat tehreer ki gai hain, inke bare mein ham ye wazaahat karna zaroori samajhte hain ke Mazkoora karamaat chu'nke Auliya Ikram ki seerat par likhi gai kutub mein maujood hain, lehaza ham ne inka hasb e mauqa hawala de diya hai, taaham inki sehat ya adm sehat ki tamaam tar zimmedaari un kutub ke munsannifeen par hai, jinho'n ne ye karamaat apni kutub mein likhi hain. Mazkoora karamaat chu'nke khilaf e sunnat hain is liye hamara husn e zan yehi hai ke ye karamaat e auliya ikram se ghalat taur par mansoob ki gai hain. Wallah a'alam bis sawaab.

Mauzoo ki ehmiyat ke pesh e nazar kitab mein tauheed se mutalliq 3 abwab (Tauheed e Zaat, Tauheed e Ibaadat aur Tauheed e Sifaat) mein is baat ka ehtemaam kiya gaya hai ke har masla ke tahat hadees se qabl Quran e Majeed ki ayat de di gai hai. Ummeed hai in sha Allah is tarha masaael ko samajhne aur zahen nasheen karne mein qareeen ikram ziyaada sahulat mehsoos karei'nge.

Is baar hamne ye ehtemam bhi kiya hai ke Saheehain ki ahadees ke baaqi ahadees ke darja (Saheeh ya Hasan) ka zikar bhi kiya jaae. Ummeed hai ke isse kitab ki ifaadiyyat mein mazeed izaafa hoga, in sha Allah. Baaz ahadees ke aage Saheeh ya Hasan ka darja nahi likha gaya, ye wo ahadees hain jo sehat ke etebaar se qabil e qubool hain, lekin hasan ke darja ko nahi paho'nchti.

Sehat e hadees ke maamla mein Shaikh Mohammad Nasiruddin Albani hafizahullah ki tehqeeq se istefaaza kiya gaya hai, taaham agar kahe'n kotahi ho gai ho to iski nishandahi par ham mamnoon ehsan ho'nge.

Kitab kin azar saani mohtaraf walid Hafiz Mohammad Idrees Kailani رحمه الله عليه aur mohtaram Hafiz Salahuddin Yusuf sahib ne farmai. Allah Ta'ala dono hazraat ki saee jameela ko sharf e qubuliyyat ataa farma kar duniya aur aqhirat mein ajar e azeem se nawaaze. Ameen.

Kitab ut Tauheed ki takmeel par ham apne Rab ke huzoor sajda shukar bajaa laate hain ke iske fazal o karam ke baghair koi nek kaam sar anjaam nahi paata, iski taufeeq aur inaayat ke baghair koi nek khuwahish poori nahi hoti. Iske sahaare aur madad ke baghair koi nek iraada paaya takmeel tak nahi paho'nchta. Pas aye nek iraado'n aur khuwahisho'n ko poora karne waale, apne ruqh e anwar ke jalaal o Jamaal ke waste se apni azmat o kibriyaa ke sadqe se aur apni la-mahdood sifaat ke waseele se hamari ye haqeer jaddo jahad apni bargah samadi mein qubool farma.

Aye ilah al A'alameen! Ham tere nihayat aajiz, haqeer, gunahgaar aur siyakaar bande hain, tera daaman a'afu o karam, zameen o asmaan ki wusa'ato'n se bhi waseetar hai, tu is kitab ko sharf e qubuliyyat ataa farma au

rise hamare waledain, ahle o ayaal aur khud hamare liye rehti duniya tak behtareen sadqa e jaariya bana, hamare gunaho'n ki maghfirat aur baqshish ka zariya bana, hamei'n zindagi aur maut ke fitno se bacha, apne ghazab o ghussa se panah de, buri taqdeer aur buri maut se mehfooz rakh, daei'n-baei'n aur age peeche se hamari hifaazat farma, duniya o aqhirat mein zillat o ruswaai se panah de, marte waqt kalima tauheed naseeb farma, qabr mein munkar nakeer ke sawal o jawab mein saabit qadm rakh, azab e qabr se bacha, hashar o nashar ki haulnaakiyo'n se panh de, Rasool Allah ﷺ ki shafa'at kubra naseeb farma, Jahannam ki aag se mehfooz rakh aur Jannat mein Rasool Allah ﷺ ki rifaayat ataa farma. Ameen.

Mohammad Iqbal Kailani A'afiallah A'anh

Jamia Malik Saud, Ar Riyadh, al Mamlakah al Arabiyyah as Saudiyyah

Shirk Ke Baare Mein Chand Ahem Mubaahes

Aqeeda Tauheed ki wazahat karte hue ham ye likh aae hain ke Allah Ta'ala ki zaat ke sath kisi ko shareek karna shirk fizzaat, Allah Ta'ala ki ibaadat mein kisi ko shareek karna shirk fil ibaadat aur Allah Ta'ala ki sifaat mein kisi ko shareek karna shirk fis sifaat kehlaata hai. Shirk ke mauzoo par mazeed guftagu karne se pehel darj e zail mubaahes ko pesh e nazar rakhna bahot zaroori hai.

Mushrikeen Allah Ta'ala ko jaante aur Maante The

Har zamaane mein mushrik Allah Ta'ala ko jaante aur maante hain, hatta ke isiko Ma'abood e A'ala aur Rabbe Akbar (Great God) tasleem karte hain aur jo kuch is kaenaat mein hai in sab ka Khaliq, Maalik aur Raaziq ise hi samajhte hain. Kaenaat ka Mudabbir aur Muntazim bhi isi ko maante hain, jaisa ke Surah Yunus ki darj e zail ayat se malum hota hai.

Tarjuma: Inse Poocho Kaun Tumko Asmaan Aur Zamen Se Rizq Deta Hai Ye Samaa-at Aur Beenaai Ki Quwwatei'n Kiske Iqhteyar Mein Hain? Kaun Bejaan Meinse Jandaar Ko Aur Jandaar Meinse Bejaan Ko Nikaalta Hai, Kaun Is Nizam e A'alam Ki Tadbeer Kar Raha Hai? Wo Zaroor Kahe'nge Allah. ⁴⁴

Aur Surah Ankaboot ki ayat mein irshad e Baari Ta'ala hai

Tarjuma: Jab Ye Log Kashti Par Sawaar Hote Hain To Apne Deen Ko Allah Ta'ala Ke Liye Khalis Karke Usse Dua Maangte Hain, Phir Jab Wo Inhei'n Bachaa Kar Khushki Par Le Aata Hai To Yakaayat Shirk Karne Lagte Hain. ⁴⁵ (also refer Surah 29: 61-63, Surah 31: 25, Surah 39: 38, Surah 43: 87)

Is ayat se ye bhi malum hota hai ke mushrik na sirf Allah Ta'ala ko kaenat ka maalik aur mudabbir tasleem karte the, balke mushkil kushai aur hajat rawai ke liye isi ki baargah ko aqhri aur badi baargah samajhte the.

Mushrikeen Apne Ma'abudo'n Ke Iqhteyaraat Aqtaai Samajhte The.

Mushrik jinhei'n apna mushkil kusha aur haajat rawaa samajhte the, inke iqhteyarat ko zaati nahi, balke Allah Ta'ala ki taraf se ataa karda samajhte the, dauran e haj mushrikeen jo talbiya padhte the isse mushrikeen ke is aqeede par raushni padti hai, jiske alfaz ye the.

Labbaik Laa Shareeka Laka Labbaik Illa Shareeka Huwa Laka Tamlikuhu Wama Malak - Aye Allah Main Haazir Hu'n, Tera Koi Shareek Nahi, Magar Ek Tera Shareek Hai Jiska Tu Hi Maalik Hai Aur Wo Kisi Cheez Ka Maalik Nahi. Talbiya ke in alfaz se darj e zail 3 batei'n bilkul wazeh hain.

Awwalan: Mushrik Allah Ta'ala ko Rabbe Akbar ya Khudaa e Khudawand (Great God)maante the.

Thaanian: Mushrik apne tehraae hue shuraka (khudao'n aur mabudo'n) ka maaalk aur Khalid bhi Rabbe Akbar ko hi samajhte the.

Saalisan: Mushrik ye aqeeda rakhte the ke inke tehrae hue shuraka zaati haisiyat mein kisi cheez ke maalik o muqhtar nahi, balke inke iqhteyaraat Allah Ta'ala ki taraf se ataa karda hain, jinse wo apne pairukaaro'n ki mushkil kushaai aur haajat rawaai karte hain.

Yaad rahe mushrikeen ke talbiya se zaahir hone wale is aqeeda ko Rasool Allah ﷺ ne shirk qaraar diya hai.

⁴⁴ Surah Yunus: 30

⁴⁵ Surah Ankaboot: 65

Quran e Majeed ki istelah Min Doonillah se kya murad hai?

Mindoonillah ka matlab hai Allah Ta'ala ke siwa doosre jinki pooja aur parastish ki jaati hai. Wo doosre kaun kaun hain? In sutoor mein iski wazaahat ki gai hai.

Mushrikeen mein paae jaane waale muqhtalif aqaaed mein se ek aqeeda ye bhi hai ke kaenaat ki har cheez mein khuda maujood hai, ya kaenaat ki muqhtalif ashiya dar asal khuda ki quwwat aur taaqat ke muqhtalif roop aur mazaahar hain, is aqeeda ko sabse ziyaada paziraa mushrikeen ke qadeem tareen mazhab *Hindumat (T: Hinduism)* mein haasil hui, jinke haa'n suraj, chand, sitaare, aag, paani, hawa, saa'np, hathi, gaae, bandar, ei'nt, pathar, paude aur daraqht... goya har cheez khuda hi ka roop hai, jo pooja aur parastish ke qaabil hai. Is aqeeda ke tahat mushrikeen apne hatho'n se patharo'n ke khayali khubsurat mujassame aur but taraashte hain, phir inki pooja aur parastish karte hain aur inhi ko apna mushkil kusha aur haajat rawa maante hain. Baaz mushrik pattharo'n ko tarashte aur koi shakal diye baghair qudrati shakal mein ise nehla dhula kar phool waghaira pehna kar iske aage sajda rez hojaate hain aur isse dua'e'n faryadei'n karne lagte hain. Is qism ke tamam tarashuda ya ghair tarashida but, mujassame, moortiya'n aur pathar waghaira Quran e Majeed ki istelah mein **Mindoonillah** kehlaate hain.

Mushrikeen mein but parasti ki wajah ek doosra aqeeda bhi tha, jiska tazkirah Imam ibne Kaseer رحمه الله عليه ne Surah Nuh ki ayat 33 ki tafseer mein kiya hai. (Aur inho'n ne kaha hargiz na chhodo, apne ma'abudo'n ko aur na chhodo *Wad*, *Sawa'a* ko aur na *Yaghoos*, *Yao'oqh* aur *Nasar* ko (Surah Nuh 33)) Aur wo ye ke Adam عليه السلام ki aulad mein se ek saaleh aur wali allah musalman faut hua to iske aqeedat-mand roney aur peetne lage, sadma se nidhal iski qabar par aakar baith gae, iblees inke paas insani shakal mein aaya aur kaha ke is buzrug ke naamki yadgaar kyou'n qaaem nahi karlete. Taakey har waqt tumhare samne rahe tum ise bhoolne na pao, is nek aur saleh bande ke aqeedat-mando'n ne ye tajweez pasand ki to iblees ne khud hi is buzrug ki tasweer banaa kar inhe muhiyya kardi, jise dekh kar wo log apne buzrug ki yaad taaza karte aur iski ibaadat aur zohod ke qisse aapas mein bayan karte rehte.

Iske baad dobara iblees inke paas aaya aur kaha ke aap sab hazraat ko takleef karke yaha'n aana padta hai, kya main tum sab ko alag alag tasweere'n na banaa du'n taakey tum log apne apne gharo'n mein inhe rakh lo? Aqeedat-mando'n ne is tajweez ko bhi pasand kiya aur iblees ne inhe is buzrug ki tasweer ya but alag alag muhiyya kar diye. Jo inho'n ne apne apne gharo'n mein rakh liye. In aqeedat-mando'n ne ye tasweere aur but yadgaar ke taur par apne apne paas mehfooz rakh liye, lekin inki doosri nasal ne aahista aahista in tasweero'n aur buto'n ki pooja aur parastish shuroo kardi. Is buzrug ka naam *Wad* tha aur yehi pehla but tha jiski duniya mein Allah Ta'ala ke siwa pooja aur parastish ki gai. *Wad* ke alaawa qaum e Nuh deegar jin buto'n ki pooja karti the inke naam *Sawa'a*, *Yaghoos*, *Yao'oq* aur *Nasar* the. Ye sab ke sab apni qaum ke saaleh aur nek log the. ⁴⁶

Is waqea se ye malum hua ke jaha'n baaz mushrik pattharo'n ke khayali but aur mujassame banaa kar inhe apna ma'abood banaa lete the, waha'n baaz mushrik apni qaum ke buzrugon aur waliyon ke mujassame aur but banaa kar inhe bhi apna mabood banaa lete the, aaj bhi but parast aqwaam jaha'n farzi but-taraash kar inki pooja aur parastish karti hain, wahi apni qaum ki azeem aur musleh shaqsiyato'n ke but aur mujassame tarash kar inki pooja aur parastish bhi karti hain.

Hindu log *Ram*, iski maa'n *Kaushallya* iski biwi *Sita* aur iske bhai *Laxman* ke but tarashte hain. *Shivji* ke sath iski biwi *Paarwati* aur iske bete *Ganesh* ke but aur mujassame banate hain. *Krishna* ke sath iski maa'n *Yashodha* aur iski biwi *Radha* ke but aur moortiya'n banaai jaati hain. (*Yaha'n is baat ka tazkira dilcaspi se khali nahi hoga ke Hinduo'n mein 2 mashoor firqe hain. Sanaatan Dharm aur Arya Samaj. Sanaatan Dharm ki mazhabi kutub mein 4 ved 6 shastr aur 18 Puran aur 18 Ismratil shamil hain in kutub mein 33 Karod devtaon aur*

⁴⁶ Saheeh Bukhari

autaaro'n ka zikar milta hai, jabke Arya Samaj firqa apni but parasti ke bawajood muwahhid hone ka dawa rakhta hai aur 4 vedo'n ke alaawa baaqi kutub ko is liye nahi tasleem karta ke inme shirk ki taleem di gai hai - Arya Samaj Firqa ke ek muballigh Raja Ram Mohan Roy 1774 - 1833 ne Tohfatul Muwahhideen ek kitab bhi tasneef ki hai, jisme but parasti ki mazammat aur tauheed ki tareef ki gai hai.⁴⁷

Isi tarha budh-math ke pairukaar *Gautam Budh* ka mujassama aur moorat banaate hain, *Jain-math* ke pairukaar *Swami Mahaveer* ka but taraashte aur iski pooja paat karte hain inke naam kin azar o niyaz dete hain inse apni haajate'n aur muraade'n talab karte hain, ye saare naam tareeq ke farzi nahi, balke haqeeqi kirdaar hain. Jinke but tarashe jaate hain, aise tamaam buzrug aur inke but bhi Quran e Majeed ki istelaah **Mindoonillah** mein shamil hain.

Baaz mushriklog apne waliy'n aur buzrugo'n ke but ya mujassame tarashne ki bajaee inki qabro'n aur mazaaro'n ke sath buto'n jaisa maamla karte the. Mushrikeen e Makka, Qaum e Nooh ke *Wad*, *Sawa'a*, *Yaghoos*, *Yao'oq* aur *Nasr* ke alaawa doosre jin buto'n ki pooja aur parastish karte the, inme *Laat*, *Manaat*, *Uzza* aur *Hubal* ziyaada mashoor the. Inme se *Laat* ke bare mein Imam Ibne Kaseer رحمه الله عليه ne Quran e Majeed ki ayat tarjume: *Kabhi Tumne Laa Aur Uzza Ki Haqeeqat Par Bhi Ghaur Kiya Hai?* Ki tafseer ke tahat likha hai ke laa ek nek shaqs tha jo mausam e haj mein hajiyo'n ko sattu ghol kar pilaaya karta tha, iske inteqaal ke baad logo'n ne iske qabr par mujawerat shuroo kardi aur rafta rafta iski ibaadat karne lage, pas wo buzrug aur auliya ikram jinki qabro'n ke sath buto'n jaisa muaamla kiya jaae, inpar mujawerat ki jaae, inke naam ki nazar o niyaz di jaae, inse haajatei'n aur muraadei'n talab ki jaaei'. Wo bhi **Mindoonillah** me isi tarha shamil hain, jis tarha wo but **Mindoonillah** mein shamil hain, jinki pooja aur parastish ki jaati hai.

Haasil bahes ye hai ke Kitab o Sunnat ki roo se **Mindoonillah** se murad mundarja zail 3 cheezei'n hain.

- i. Wo tamaam jandaar ya ghair jandaar ashiya, jinhe'n khuda ka mazhar ya roop samajh kar inke saamne maraasim uboodiyat bajaa laae jaaei'n.
- ii. Tareeq ki wo azeem shaqsiyate'n jinke tarashuda buto'n, mujassamo'n aur moortiyon ke saamne maraasim e uboodiyat bajaa laae jaaei'n.
- iii. Auliya ikram aur inki qabrei'n, jaha'n muqhtalif maraasim e uboodiyat bajaa laae jaaei'n.

Mushrikeen e Arab Ke Maraasim e Uboodiyat Kya The?

Mushrikeen e Arab but-kado'n aur khan-khaho'n mein apne buzrugo'n aur auliya ikram ke buto'n ke saamne jo Maraasim e Uboodiyat bajaa laate the inme darj e zail rusoom shaamil thee'n. butkado'n mein mujawar ban kar baithna, buto'n se panah talab karna, inhei'n zor zor se pukarna, haajat rawaai aur mushkil kushaai ke liye inse fariyadei'n aur iltijaaei'n karna, Allah Ta'ala ke yaha'n inhe apna sifarishi samajh kar muradei'n talab karna, inka Haj aur tawaf karna, inke saamne ijz o niyaz se pesh aana, inhe sajda karna, inke naam ke nazraane aur qurbaniya'n dena. Janwaro'n ko kabhi butkado'n par lejaakar zubha karna, kabhi kisi bhi jagah zubha kar lena (mulaheza ho Ar Raheeq ul Maqtoom by Maulana Safi ur Rahman Mubarakpuri Page 48-49) ye tamaam rusumaat tab bhi shirk thee'n aur abh bhi shirk hain.

⁴⁷ Hindudharm Ki Jadeed Shaqsiyate'n by Mohammed Farooq Khan M. A.

Kalmago bhi mushrik ho sakta hai

Shirk karne walo'n mein se kuch log to aise hain jo risalat aur aqhirat par eman nahi rakhte. Mislan, Rasool Allah ﷺ ke zamane mein quraish e Makkah ya hamare zamane mein Hindumat ke pairukaar, inhei'n kafir o mushrik kaha jaa sakta hai. Lekin baaz log aise bhi hain jo AT, Risaalat, Aqhirat par eman rakhne ke bawajood shirk karte hain, ye ek aisee haqeeqat hai jiski gawaahi khud Quran e Majeed ne di hai: (Qiymat Ke Roz) Aman Inhi Ke Liye Hair Aur Raah e Raast Par Wohi Hain Jo Eman Laae Aur Apne Eman Ko Zulm (Shirk) Ke Sath Aaludah Nahi Kiya (Surah Anaam: 82) Doosri jagah irshad e Baari Ta'ala hai: Logo'n Mein Se Aksar Aise Hain Jo Allah Ta'ala Par Eman Laane Ke Bawajood Mushrik Hain. ⁴⁸

Dono'n ayato'n se ye baat wazeh hai ke baaz log kalima padhne, risalat aur aqhirat par eman lane ke bawajood shirk me mubtela hote hain, aise logo'n ko kalma-go mushrik kaha jaa sakta hai.

Aqsaam e Shirk

Shirk ki 2 qisme hain. Shirk e Akbar aur Shirk e Asghar. Allah Ta'ala ki *Zaat*, *ibadaat* aur *Sifaat* mein kisi doosre ko shareek karna, Shirk Akbar kehlaata hai. Shirk Akbar ka murtakib daairah Islam se kharij ho jaata hai aur iski saza hamesha hamesha ke liye Jahannam hai, jaisa ke Surah Tauba ki darj e zail ayat mein hai: Mushrikeen Ka Ye Kaam Nahi Ke Wo Allah Ta'ala Ki Masjido'n Ko Abaad Kare'n, Is Haal Me Ke Wo Apne Oopar Khud Kufr Ki Shaadat De Rahe Hain, Inke To Sare Amaal Zaae Ho Gae Aur Inhei'n Jahannam Mein Hamesha Rehna Hai. ⁴⁹

Shirk e Akbar ke alaawa baaz aise deegar umoor jinke liye ahadees mein shirk ka lafz istemaal hua hai, mislan: *Riya*, *Ya Ghairullah Ki Qasm Khaana* waghaira. Ye Shirk e Asghar kehlaate hain, Shirk e Asghar ka murtakib daairah Islam se kharij to nahi hota, albatta gunah e kabeera ka murtakib hota hai. Kabeera gunah ki saza Jahannam hai, jabtak Allah Ta'ala chhahe, Shirk e Asghar se tauba na karna Shirk e Akbar ka baais ban sakta hai.

Yaad rahe, Shirk e Khafi se murad halka ya khafeef shirk nahi, balke maqhfai shirk hai. Jo kisi insan ke andar chipi hui kaifiyat ka naam hai, ye shirk Akbar bhi hota hai, jaisa ke munafiq ka shirk aur shirk e asghar bhi ho sakta hai, jaise ke riyakar ka shirk hai.

⁴⁸ Surah Yusuf: 106

⁴⁹ Surah Tauba: 17

Mushrikeen Ke Dalaael Aur Inka Tajziya

Quran e Majeed ki roo se mushrikeen, shirk ke haq mein 3 qism ke dalaael rakhte hain: Zail mein ham teeno dalaael ka alag alag tajziya pesh kar rahe hain.

Pehli Daleel Aur Iska Tajziya:

Isse pehle ye baat likhi jaa chuki hai ke mushrikeen Allah Ta'ala ko apna Rabbe Akbar, Ma'abood e A'ala aur Khudaae Khudawand (Great God) tasleem karte hain. Ise apna Khalid, Raaziq aur Maalik samajhte hain, jaan pe ban aae to muqhlesatan isi ko pukarte bhi hain, lekin sath sath ye aqeeda bhi rakhte hain ke Auliya Ikram chu'nke Allah Ta'ala ke haa'n buland martaba hote hain Allah Ta'ala ke mehboob aur piyaare hote hain. Lehaza, Allah Ta'ala ne apne iqhteyaraat mein se kuch iqhteyaraat inhe bhi de rakhe hain. Is liye inse bhi muradei'n maa'ngi jaa sakti hain, inse bhi haajat aur madad talab ki jaa sakti hai, wo bhi taqdeer banaa aur sa'nwaar sakte hain, dua aur fariyad sun sakte hain, Allah Ta'ala ne Quran e Majeed mein mushrikeen ke is aqeeda ka tazkirah in alfaz mein kiya hai.

Mushriko'n Ne Allah Ta'ala Ke Siwa Doosre Ilah Is Liye Bana Rakhe Hain taakey Wo Inki Madad Kare'n (Surah Yasin: 74)yehi wo aqeeda hai, jiske tahat mushrikeen arab buto'n ki shakal mein apne buzrugon aur Auliya Ikram ko pukaarte aur insse murade'n talab karte the, isi aqeede ke tahat Hindu, Buddhist aur Jaini murtiyo'n mujassamo'n aur buto'n ki shakal mein apne apne buzrugon aur waliyon se hajate'n aur muradei'n talab karte hain. Isi aqeede ke tahat baaz musalman faut shuda Auliya Ikram aur Buzrugon ko pukarte au rinse hajatei'n aur muradei'n talab karte hain (1) (1) Yaha'n ye baat qabil e zikar hai ke Aalam e Asbaab ke tahat kisi zinda insan se madad talab karna shirk nahi, albatta alam e asbab se baala tar Allah Ta'ala ke siwa kisi doosre ko pukarna shirk hai. Mislan samandar meind oobte hue jahaz par baithe hue logo'n ka kisi qareeb tareen bandargah par maujood logo'n ko wireless ke zariye soorat e haal se mutalle karke madad talab karna shirk nahi, kyon'ke doobne walo'n ka wireless ke zariye zinda insano'n ko ittela dena, bandargah par maujood logo'n ka helicopter waghaira ke zariye jaae haadsa par paho'nchna aur bachane ki Kitab o Sunnat hish karna ye saare kaam silsila asbaab ke tahat hain. Albatta agar doobne wale: Meri Kashti Tufaano'n Mein Pha'nsi Hai, Aye Moinuddin Chishti Tu Meri Mdada Kar) ki duhaai dene lage to ye shirk hoga. Kyon'ke isi fariyad karne waale ka aqeeda hoga ke awwalan Khuwaja Moinuddin Chishti marne ke bawajood saikdo'n ya hazaro'n meel door se sunne ki taqat rakhte hain. Yaani wo Allah Ta'ala ki tarah samee hain. Saaniyan: fariyad aur pukar sunne ke baad khuwaja moinuddin Chishti fariyad karne wale ki madad karne aur iski mushkil hal karne ki poori qudrat rakhte hain. Yaani wo Allah Ta'ala ki tarha qaadir bhi hain. In dono'n surato'n mein jo farq hai wo ba-asaani samjha jaa sakta hai.

Syed Ali Hajweri رحمه الله عليه apni mashoor kitab Kashful Mahjoob mein farmate hain: Allah Ta'ala ke Auliya mulk ke mudabbir hain aur alam (duniya) ke nigra'n hain, Allah Ta'ala ne khas taur par inko aalam ka wali (hakim) gardaana hai aur aalam (duniya) ka hal o aqd (intezam)inke sath wabista kardiya hai aur ehkam e aalam ko inhi ki himmat ke sath jod diya hai(Tasawwuf Ki 3 Ahem Kitabei'n by Syed Ahmed Urooj Qaadri P32) Hazrat Nizamuddin Auliya Apni Ma'aroof kitab *Fawaaed al Fawaaed* mein farmate hain: Shaikh Nizamuddin Abul Muweed baarha farmaya karte: Meri wafat ke baad jisko koi maham darpesh ho, to isse kaho 3 din meri ziyaarat ko aae, agar teen din guzarjaane ke baad bhi wo kaam poora na ho to 4 din aae aur abh bhi kaam na nikle to meri qabar ki inth se inth bajaade (Tasawwuf Ki 3 Ahem Kitabei'n by Syed Ahmed Urooj Qaadri P59)Janab Ahmad Raza Khan Bareilvi farmate hain: Auliya Ikram murde ko zinda kar sakte hain, maadar zaad andhe aur kodhi ko shifa de sakte hain aur saari zameen ko ek qadam mein tai kar sakte hain (Bareilwiyat by Allama Ehsan Ilahi Zaheer: P134-135)Nez farmate hain: Auliya Ikram apni qabro'n mein hayat e abadi ke sath zinda hain inke ilm o idraak, sama'a o Basar pehle ki nisbat bahot ziyaada qawi hain. ⁵⁰

⁵⁰ Barailwiyat – Allama Ehsan Ilahi Zaheer: 141

Faarsi ke ek shaaer ne isi aqeede ka izhar darj e zail sher mein you'n kiya hai: Tarjuma: Auliya Ikram ko Allah Ta'ala ki taraf se aisi qudrat haasil hoti hai k wo kaam se nikle hue teer ko wapaa laa sakte hain.

Kisi Punjabi shaaer ne apne is aqeede ki tarjumaani in alfaz mein ki hai: Tarjuma: Allah Ta'ala ka qalam wali ke hath mein hai, jo chhahe likhe Allah Ta'ala ne wali ko ye taqat baqsh hai ke jo chhahe likhe, jo chhahe mitaa de.

Buzrugaaan e deen aur Auliya Ikram ke bare mein isi qism ki mubaalegha amez aqaaed aur tasawwurat ka ye nateeja hai ke log Auliya Ikram ke naamo'n ki duhaai dete aur inse madad aur murade'n maangte hain. Khud 'Imam Ahle Sunnat' Hazrat Ahmad Raza Khan Bareilvi, Shaikh Abdul Qadir Jeelani رحمته الله عليه ke bare mein farmate hain: Aye Abdul Qadir! Aye fazal karne waale, baghair maange saqhawat karne waale, aye inam o ikram ke maalik tu buland o azeem hai, ham par ehsaan farma aur sail ki pukaar ko sunle. Aye Abdul Qadir hamari aarzoo'n ko poora kar. ⁵¹

Janab Ahmad Raza Khan ke bare mein ink eek aqeedat mand shaaer ka izhar e aqeedat mulaheza ho:

Chaar Jaanib Mushkile'n Hain Ek

Main Aye Mere Mushkil Kusha Ahmad Raza

Laaj Rakh Mere Phaile Haath Ki

Aye Mere Haajat Rawa Ahmad Raza

Shaikh Abdul Qadir Jeelani رحمته الله عليه ke bare mein bhi kisi shaer ne aisa hi izhar e khayal kiya hai. Tarjuma: Aye Shaikh Abdul Qadir! Meri madad keejiye, meri madad keejiye aur mujhe ranj o gham se azaad kar deejiye, nez deen o duniya ke tamaam muamelaat mein mujhe khush keejiye.

Hazrat Ali رضي الله عنه ke bare mein ek arabi shaaer ne apne aqeede ka izhar you'n kiya hai. Tarjuma: Ajaaebaata zaahir karne waale Ali ko pukaaro, har musibat mein ise apna madadgaar paaoge, aye Ali teri wilaayat ke sadqe anqareeb saare gham door ho jaaei'nge.

In ifkar o aqaaed ko saamne rakhte hue, Ya Muhammad, Ya Ali, Ya Hussain, Ya Ghaus al Aazam jaise nidaaiya kalimat ki haqeeqat asaani se samjhi jaa sakti hai aur ye andaza lagaana mushkil nahi ke in kalimat ke pas manzar mein kaun sa aqeeda kaar farma hai?

Auliya Ikram aur Buzrugaaan e deen ke bare mein paae jaane waale in tasawwuraat aur aqaaed ka ab hame Kitab o Sunnat ki raushni mein jaaeza lena hai, ke kya waqai Auliya Ikram aisi qudrat aur iqhteyaraat rakhte hain, jaisa ke inke pairukaar samajhte hain?

Pehle Quran e Majeed ki chand ayaat mulaheza ho'n:

- i. Tarjuma: Allah Ta'ala Ko Chhodkar Jinhe'n Tum Pukaarte Ho, Wo Ek Parkah Ke Bhi Maalik Nahi ⁵²
- ii. Tarjuma: Kaho Pukar Dekho Inhe, Jinhe Tum Allah Ta'ala Ke Siwa Apna Mabood Samajh Baithe Ho, Wo Na Asmaan Mein Zarrah Baraabar Kisi Cheez Ke Maalik Hain, Na Zameen Mein Wo Asmaan o Zameen Ki Milkiyyat Mein Bhi Shareek Nahi, Naa Hi Inme Se Koi Allah Ta'ala Ka Madadgaar Hai. ⁵³
- iii. Maqhlukat Ka Allah Ta'ala Ke Siwa Koi Khabargeer Nahi Aur Wo Apni Hukoomat Mein Kisi Ko Shareek Nahi Karta. ⁵⁴

In ayaat mein Allah Ta'ala ne wazeh taur par ye baat irshad farmai hai ke main apni hukumat apne muamelat aur iqhteyarat mein kisi doosre ko shareek nahi karta aur alaawa jinhe'n log pukarte hain ya jinse muradei'n aur hajatei'n talab karte hain wo zarra baraabar ka iqhteyar nahi rakhte, naa hi inme se koi mera madadgaar hai.

⁵¹ Barailwiat – Allama Ehsan Ilahi Zaheem: 130-131

⁵² Surah Faatir: 13

⁵³ Surah Tauba: 22

⁵⁴ Surah Kahaf: 23

Is duniya mein Ambiya aur Rusul, Allah Ta'ala ke paighambar aur numainda hone ki haisiyat se Allah Ta'ala ke sabse ziyaada muqarrab, sabse ziyaada mehboob aur sabse ziyaada piyaare hote hain, Quran e Majeed mein Allah Ta'ala ne bahot se Ambiya Ikram ke waqeaat bayan farmae hain ke wo kis tarha apni apni qaum ke paas dawat e tauheed lekar aae aur qaum ne inke sath kya sulook rawa rakha, kisi ko qaum ne jilawata kar diya, kisi ko qaid kardiya, kisi ko qatl kar diya, kisi ko maara aur peeta, lekin wo khud apni qaum ka kuch bhi na bigaad sake. Hazrat Hud عليه السلام ne qaum ko tauheed ki dawat di, qaum na maani balke ulta ye kaha, Tarjuma: Acha, To Le Aao Wo Azaab Jiski Tum Hame Dhamki Dete Ho, Agar Apni Baat Mein Sacche Ho. ⁵⁵

Is par Allah Ta'ala ke paighambar sirf itna hi keh kar khamosh ho gae, tarmuja: Tum Bhi (Azab Ka) Intezar Karo, Main Tumahre Sath Intezar Karta Hu'n (yaani azaab laana mere bas mein nahi) ⁵⁶ Aisa hi maamla doosre ambiya ikram ke sath bhi pesh aata raha, ham yaha'n Allah Ta'ala ke ek Jaleel ul qadr paigharmbar Hazrat Lut عليه السلام ka waqea tafseer se bayan karna chhahte hain, jinki qaum aghlam (T: Sudomy) ke marz mein muhtela thee, farishte azab lekar khubsurat ladko'n ki shakal me aae to Hazrat Lut عليه السلام apni badkaar qaum ke bare me soch kar ghabraa uthe, kehne lage. Tarjuma: Ye Din To Badi Museebat Ka Hai. ⁵⁷

Aur apni qaum se ye darqhuwast ki. Tarjuma: Allah Ta'ala se daro aur mere mehmano'n ke maamle mein mujhe zaleel na karo, kya tumme koi bhala admi nahi. ⁵⁸ Qaum par aapki is mannat samaajat ka koi asar na hua to aajiz aur majboor hokar yaha'n tak keh daala ke, Tarjuma: Agar Tumhe Kuch Karna Hi Hai To Ye Meri Betiya'n (Nikah Ke Liye) Maujood Hain. ⁵⁹ Bad-baqht qaum ispar bhi raazi na hui to paighambar ki zaban par badi hasrat ke sath ye alfaz aagae, Tarjuma: Aye Kash! Mere Paas Itni Taaqat Hoti K Tumhe Seedha Kar Deta Ya Koi Mazboot Sahaara Hota Jiski Panah Leta. ⁶⁰

Hazrat Lut عليه السلام ke is waqea ko saamne rakhiye aur phir ghaur farmaiye ke paighambar ki baat ke ek ek lafz se bebasi, bekasi aur majboori kis tarha tapak rahi hai, sochne ki baat ye hai ke kya khudai iqhteyaraat ka maalik koi shaqs mehmano'n ke saamne you'n apne dushman se mannat samaajat karna gawaara karta hai aur phir ye ke koi sahib e iqhteyar aur sahib e qudrat shaqs apni betiyo'n ko you'n badkaar aur badmaash logo'n ke nikah mein dena pasand karta hai?

Ek nazar Sayyadul Ambiya, Sarwar e Aalam ﷺ ki hayat e tayyaba par bhi daal kar dekhiye, Masjid al Haram mein namaz padhte hue mushrikeen ne sajda ki haalat mein Aap ﷺ ki peeth par oonth ki ojhd ki rakhdi. Hazrat Fatma رضي الله عنه ne aakar apne baba ko is mushkil se najaat dilaai, ek mushrik Oqhba bin Abi Mueet ne Aap ﷺ ke gle mein chaadar daal kar saqhti se galaa gho'nta, Hazrat Abu Bakr Siddiq رضي الله عنه daud kar aae aur Aap ﷺ ki jaan bachaai, Taif mein mushrikeen ne patthar maar maar kar is qadr zaqhma kar diya ke Aap ﷺ ke na'alain mubaarak khun se tar-ba-tar ho gae aur Aap ﷺ ne bilaa aakhir shaher se bahar ek bagh mein panah li, Taif se wapsi par Makkah Muazzama mein daqhil hone ke liye Aap ﷺ ko ek mushrik Muti'im bin A'adi ki panah hasil karna padi, mushrikeen e makka ke zulm o sitam se tang aakar raat ki tareeki mein Aap ﷺ ko apna ghar baar chhodna pada, jung e ohad mein ek mushrik ne Aap ﷺ ki ek pathar maara jisse Aap ﷺ neeche gir gae aur ek nichla daa'nt tut gaya, isi jung mein ek doosre mushrik ne Aap ﷺ ke cehra mubaarak par is zor se tarlwar maari ke khud ki 2 kadiya'n cehre ke andar dhans gai, jinhe baad me Sahaba Ikram رضوان الله عليهم اجمعين ne nikaala. Hazrat Aisha رضي الله عنها par badkaari ka bohtan lagaaya gaya, Aap ﷺ 40 din tak shaded pareeshani mein muhtela rahe, hatta ke bazariye wahi Hazrat Ayesha رضي الله عنها ki baraa-at nazil ki gai. Aap ﷺ 1500 musalmano'n ke sath madina se umrah ada karne ke liye nikle, mushrikeen e makka ne Aap ﷺ ko raste mein rok diya, Aap ﷺ umrah adaa na kar sake. Baaz mushriko'n ne Aap ﷺ ko 2 martaba dhoka dekar tableegh e Islam ke bahane Jaleel ul qadr Sahaba Ikram رضوان الله عليهم اجمعين (jinki majmui ta'adaad 70 se 80 tak banti hai) ko lejaa kar Shaheed kar diya, jisse Aap ﷺ ko shadeed sadma paho'ncha.

⁵⁵ Surah Araaf: 70

⁵⁶ Surah Araaf: 71

⁵⁷ Surah Hud: 77

⁵⁸ Surah Hud: 74

⁵⁹ Surah Hujr: 17

⁶⁰ Surah Hud: 80

Seerat e Taiyyaba ke in tamaam waqeat ko samne rakha jaae to hamare saamne ek aise insan ki tasweer aati hai jo paighambar hone ke bawajood qanoon e ilaahi aur ma'ashiyat e ezdi ke saamne bebas aur lachaar nazar aata hai. Maulana Altaf Hussain Haali رحمته الله عليه Kitab o Sunnat ke is mauqaf ki badi theek theek tarjumaani darj e zail ashaar mein ki hai

Jaha'n Daar Maghloob o Maqhoor Hain Waa'n Nabi Aur Siddiq Majboor Hain Waa'n

Na Parastish Hai Rohbaan o Ehbaar Ki Waa'n Na Parwaa Hai Azraar o Ehraar Ki Waa'n

Ab ek taraf buzrugo'n aur auliya ikram ke aqaaed au rinse mansoob waqeaat samne rakhiye aur doosri taraf quraani talimaat aur quran e majeed mein bayan kiye gae ambiya ikram عليه السلام ke waqeaat ko saamne rakhiye, dono ke taqaabul se jo nateeja nikalta hai wo ye ke, yaa to Kitab o Sunnat ki talimaat aur Ambiya Ikram عليه السلام ke waqeaat mahez qisse aur kahaniya'n hain, jinka haqeeqat se door ka bhi waasta nahi, ya phir buzrugo'n aur auliya ikram ke aqaaed aur inse mansoob waqeaat saraasar jhoot aur manghadat hain. In dono'n surato'n mein se jiska jo jee chhahe raasta iqhteyar karle. Ahle Eman ke liye to sirf ek hi raasta hai, Tarjuma: Aye Hamare Parwardigar! Jo Farman Tune Naazil Kiya Hai, Hamne Ise Maan Liya Aur Rasool Ki Pairwee Ki Hamara Naam Gawahi Dene Walo'n Mein Likhle. ⁶¹

Doosri Daleel Aur Iska Tajziya:

Baaz log ye aqeeda rakhte hain ke buzrugan e deen aur auliya ikram Allah Ta'ala ke haa'n buland martaba rakhte hain, Allah Ta'ala ke mehboob aur piyaare hote hain, is liye Allah Ta'ala ki baargah buland o bartar tak rasaai haasil karne ke liye auliya ikram aur buzrugo'n ka waseela ya waasta bahot zaroori hai, kaha jaata hai ke jis tarha duniya mein kisi afsar aala tak darqhuwast paho'nchane ke liye muqhtalif sifarisho'n ki zarurat padti hai, isi tarha Allah Ta'ala ki jaanib main apni haajat pesh karne ke liye waseela pakadna zaroori hai. Agar koi shaqs bilaa-waseela apni haajat pesh karega to wo isi tarha nakaam o namuraad rahega, jis tarha afsar e aala ko bila sifarish pesh ki gai darqhuwast be-neel (T: Na-kaam o Na-muraad) o maraam (T: Muraad, Talab, Maqsad) rehti hai. Quran e Majeed mein Allah Ta'ala ne is aqeeda ka zikar darj e zail alfaz mein kiya hai, Tarjuma: Wo Log Jinho'n Ne Allah Ta'ala ke Siwa Doosro'n Ko Apna Sarparast Banaa Rakha Hai (Wo Apne Is Fe'el Ki Taujeeh Ye Karte Hain Ke) Hamto Inki Ibaadat Sirf Is Liye Karte Hain taakey Wo Allah Ta'ala Tak Hamari Rasaai Karaade'n. ⁶²

Shaikh Abdul Qadir Jeelani رحمه الله عليه se mansoob darj e zail iqtebas isi aqeede ki tarjuman karta hai: 'Jab bhi Allah Ta'ala se koi cheez maa'ngo, mere wasila se maa'ngo taakey murad poori ho aur farmaya ke jo kisi museebat mein mere wasile se madad chhahe, iski museebat door ho aur jo kisi saqhti mein mera naam lekar pukare ise kushadgi haasil ho, jo mere wasile se apni murade'n pesh kare to poori ho'n. ⁶³

Chunache, Shaikh ke aqeedat mand in alfaz se dua maangte hain, Tarjuma: Aye Allah dono jahano ke fariyad ras, Abdul Qadir Jeelani ke sadqe meri haajat puri farma. Janab Ahmad Raza Khan Bareilvi farmate hain: Auliya se madad maangna inhe pukarna inke sath tawassul karna amr e mashroo aur shai marghoob hai, jiska inkar na karega magar hat-dharm ya dushman e insaf. ⁶⁴

Waseela pakadne ke silsila mein Hazrat Junnaid Baghdaadi ka darj e zail waqea bhi qabil e zikr hai ke ek martaba Hazrat Junaid Baghdadi رحمه الله عليه, Ya Allah Ya Allah kehkar dariya uboor kar gae, lekin mureed se kaha ke Ya Junaid Ya Junaid kehkar chala aaa, phir shaitan e laeen ne is (mureed) ke dil mein was-wasa daala, kyou'n na main bhi Ya Allah kahu'n jaisa ke peer sahib kehte hain, Ya Allah kehne ki der thee ke doobne laga, phir Junaid ko pukara.

⁶¹ Surah Al Imran: 53

⁶² Surah Zumr: 3

⁶³ Shariat o Tareeqat: 296

⁶⁴ Barailwiat: 110

Junaid ne kaha: wohi keh, Ya Junaid Ya Junaid. Jab paar lagaa to poocha: Hazrat! Ye kya baat hai?

Farmaya: Aye Nadaa'n! Abhi tu Junaid tak to paho'ncha nahi, Allah Ta'ala tak rasaai ki hawas hai. ⁶⁵

Allah Ta'ala ki baargah tak rasaai haasil karne ke liye buzrugaan e deen aur auliya ikram ka waseela aur waasta pakadne ka aqeeda saheeh hai ya ghalat, ye dekhne ke liye ham Kitab o Sunnat ki taraf ruju kare'nge, taakey malum kare'n ke shariat ki adaalat mein is bare mein kya faisla karti hai. Pehle Quran e Majeed ki chand aayat mulaheza ho'n.

- i. Tarjuma: Tumhara Rab Kehta Hai Mujhe Pukaro, Main Tumhari Duae'n Qubool Karunga. ⁶⁶
- ii. Tarjuma: Aye Nabi, Mere Bande Agar Tumse Mere Mutaalliq Pooche'n To Inhe Bataado Ke Main Inse Qareeb Hi Hu'n, Pukarne Waala Jab Mujhe Pukarta Hai To Main Iski Pukar Ka Jawab Deta Hu'n. ⁶⁷
- iii. Tarjuma: Mera Rab Qareeb Bhi Aur Jawab Dene Waala Bhi. ⁶⁸

Mazkooara baala ayato'n se darj e zail bate'n malum hoti hain:

Awwalan- Allah Ta'ala bila istashna apne tamaam bando'n, nekukaar ho'n ya gunahgaar, parhezgaar ho'n ya khata kaar, aalim ho'n ya jaahil, murshad ho'n ya mureed, ameer ho'n ya ghareeb, mard ho'n ya aurat, sabko ye hukam de raha hai ke tum mujhe baraah eraast pukaaro, mujh hi se apni hajate'n aur muradei'n talab karo, mujh hi se duaen aur fariyade'n karo.

Saaniyan- Allah Ta'ala apne tamaam bando'n ke bulkul qareeb hai (apne ilm o qudrat ke sath) lehaza har shaqs khud Allah Ta'ala ke huzoor apni darqhuwast aur hajate'n pesh kar sakta hai, isse apna gham aur dukhda bayan kar sakta hai, chhahe tu raat ki tarikiyo'n mein, cahe tu dinke ujaalo'n mein, chhahe tu band kamro'n ki tanhaiyo'n mein, chhahe tu majme aame me, chhahe tu hazar (T: Ek Jagah Qiyaam, Padaao) mein, chhahe tu safar mein, chhahe tu jungalo'n mein, chhahe sehrao'n mein, chhahe tu samandaro'n mein, chhahe tu fizaao'n mein, jab chhahe jaha'n chhahe, ise pukar sakta hai, isse baat cheet kar sakta hai ke wo har shaqs ki rag-garden se bhi ziyaada qareeb hai.

Saalis-an- Allah Ta'ala apne tamaam bando'n ki duaon aur fariyadon ka jawab kisi waseela ya waasta ke baghair khud deta hai, ghaur farmaiye jo hakim e waqt riaaya ki darqhuwaste'n khud wasool karne ke liye 24 ghante apna darbar aam khula rakhta ho aur inpar faisle bhi khud hi saadir fermata ho, iske huzoor darqhuwaste'n pesh karne ke liye waseele aur waste talaash karna saraasar jahaalat nahi to aur kya hai?

Rasool Allah ﷺ se ahadees mein jitni bhi duaen marwi hain, inme se koi ek zaeef se zaeef hadees bhi aisee nahi milti jisme Aap ﷺ ne Allah Ta'ala se koi hajat talab karte hue ya dua maangte hue Ambiya Ikram Hazrat Ibrahim عليه السلام, Hazrat Ismail عليه السلام, Hazrat Musa عليه السلام ya Hazrat Esa عليه السلام ko waseela ya waasta banaaya ho, isi tarha Aap ﷺ ki wafat ke baad sahaba ikram رضوان الله عليهم اجمعين ne dua maangte hue Sayyadul Ambiya Sarwar e Aalam ﷺ ko waseela ya waasta banaya ho. Agar waeela ya waasta pakadna jaez hota, Sahaba Ikram رضوان الله عليهم اجمعين ke liye Rasool Allah ﷺ se badh kar Afzal aur ala waseela koi nahi ho sakta tha, jis kaam ko Rasool Allah ﷺ aur Sahaaba Ikram رضوان الله عليهم اجمعين ne iqhteyar nahi farmaya, aaj ise iqhteyar karne ka jawaz kaise paida kiya jaa sakta hai?

Allah Ta'ala ke huzoor rasaai haasil karne ke liye waseela aur waasta talash karne ki jo duniyavi misale'n dee jaati hain, aaiye lamha bhar ke liye in par bhi ghaur kar le'n aur ye dekhe'n ke inme kaha'n tak sadaaaqat hai?

Duniya mein kisi afsar e baala tak rasaai haasil karne ke liye waseela aur waasta ki zaroorat darj e zail wujuhaat ki binaa par ho sakti hai.

⁶⁵ Shariat o Tareeqat: 328

⁶⁶ Surah Momin: 60

⁶⁷ Surah Baqarah: 186

⁶⁸ Surah Hud: 61

- i. Afsaraan e Bala ke darwazo'n par hamesh darbaan baithte hain, jo tamam darqhuwast guzaro'n ko andar jaane dete, agar koi afsar e baala ka muqarrab aur azeez sath ho to ye rukaawat fauran door ho jaati hai, lehaza waseela aur waasta matloob hota hai.
- ii. Mutalleqa afsar agar sail ke zaati halaat aur muamelaat se aagah na ho tab bhi wasila aur waste ki zarurat padti hai, taakey mutalleqa afsar ko matluba malumaat faraaham ki jaa sake'n jin par wo etemaad kar sake.
- iii. Agar afsar e baala beraham, be insaf aur zaalim tabiyat ka maalik ho tab bhi wasile aur waste ki zaroorat mehsoos ki jaati hai, kahe'n khud sail hi beinsafi aur zulm ka shikar na ho jaae.
- iv. Agar afsar e baala se najaaez maraa'at aur mafadaat ka husool matloob ho (mislan rishwat dekar ya kisi qareebi rishtadaar, waledain, biwi, ya aulad waghaira ka dabaao dalwa kar mafaad haasil karna ho) tab bhi wasile aur waste ki zaroorat mehsoos ki jaati hai.

Ye hain wo muqhtalif surate'n jin mein duniyavi wasto'n aur waseelo'n ki zarurat mehsoos ki jaati hai, in tamam nukat ko zahen mein rakhiye aur phir shociye kya waqai Allah Ta'ala ke ha'n darban muqarrar hain, ke agar koi aam aadmi darqhuwast pesh karna chhahe to ise mushkil pesh aae aur agar iske muqarrab aur mehboob aae'n to inke liye azan e aam ho? Kya waqai Allah Ta'ala bhi duniwi afsaro'n ki tarha apni maqhloq ke halaat aur muamelaat se laa ilm hai, jinhe janne ke liye ise wasile ya waasta ki zarurat ho?

Kya Allah Ta'ala ke bare mein hamara aqeeda yehi hai ke wo zulm, beinsafi aur berehmi ka murtakib ho sakta hai? Kya Allah Ta'ala ke bare mein hamara eman yehi hai ke duniyawi adalato'n ki tarha iske darbar mein bhi rishwat ya waste aur waseele ke dabao se najaaez maraa'at (T: Ria'ayat, Sulook, Murwawwat) aur mafadaat ka husool mumkin hai?

Agar in saare sawalo'n ka jawab 'Haa'n' mein hai to phir Quran e Majeed aur Hadees Shareef mein Allah Ta'ala ke bare mein bataai gai saari sifaat mislan: Rahman, Raheem, Kareef, Rauf, Wudood, Samee, Baseer, Aleem, Qadeer, Khabeer, Muqhsit waghaira ka mutlaqan inkar kar deejiye aur phir ye bhi tasleem kar leejiye ke jo zulm o sitam, andhernagri aur jungle ka qanoon is duniya mein raaej hai (maazallah) Allah Ta'ala ki haa'n bhi wohi qanoon raaej hai aur agar in sawalo'n ka jawab nafi mein hai (aur waqai nafi mein hai) to phir sochne ki baat ye hai ke Mazkoora baala asbaab ke alaawa aqhir wo kaunsa sabab hai, jiske liye waseele aur waste ki zarurat hai?

Ham is masle ko ek misla se wazeh karna chhahe'nge, ghair farmaiye agar koi haajatmand 50 ya 100 meel door apne ghar baithe kisi afsar e majaz ko apni pareshani aur museebat se agaaah karna chhahe to kya aisa kar sakta hai? Hargiz nahi, saail o masool dono hi waste aur waseele ke mohtaj hain.

Farz keejiye saail ki darqhuwast kisi tarha afsar e majaz tak paho'ncha di gai, kya ab wo afsar is baat ki qudrat rakhta hai ke saail ke bayan karda halaat ki apni zaati ilm ki bina par tasdeeq ya tardeed kar sake? Hargiz nahi, insan kai lm is qadr mehdood hai ke wo kisi ke saheeh halaat janne ke liye qabil e etemaad aur siqa gawaho'n ka mohtaj hai.

Farz keejiye afsar e baala apni intehai zahaanat aur firaasat ke sabab khud hi haqaaeq ki the tak paho'nch jaata hai to kya wo is baat par qaadir hai ke apne daftar mein baithe baithe 50 ya 100 meel door baithe hue saail ki mushkil asaan karde? Hargiz nahi, balke aisa karne ke liye bhi ise waseele aur waste ki zarurat hai, goya saail sawal karne ke liye waseele ka mohtaj hai aur afsar majaan madad karne ke liye waaste ya waseele ka mohtaj hai. Yehi wo baat hai to Allah Ta'ala ne Quran e Majeed mein you'n irshad farmai, Tarjuma: Madad Chhahne Waale Bhi Kamzor Aur Jinse Madad Chhahi Jaati Hai Wo Bhi Kamzor. ⁶⁹

⁶⁹ Surah Haj: 73

Iske bar-aks Allah Ta'ala ki sifaat iqhteyarat aur qudrat e kaamila ka haal to ye hai ke saato'n zameen ke neeche patthar ke andar maujood choti se choo'nti ki pukar bhi sun raha hai, iske halaat ka poora ilm rakhta hai aur kharbo'n meel door baithe bithae kisi waseele aur waaste ke baghair iski saaari zarurate'n aur hajatei'n bhi poori kar raha hai, phir aqhir Allah Ta'ala ki sifaat aur qudrat ke sath insano'n ki sifaat aur qudrat ko kaunsi nisbat hai ke Allah Ta'ala ke liye duniyawī misale'n di jaae'n aur waseele ya waasta ka jawaz saabit kiya jaae?

Haqeeqat ye hai ke Allah Ta'ala ke maamle mein tamam duniyvi misale'n mahez shaitani fareb hain, wasee qudrato'n aur laa-mehdood sifaat ke maalik Allah Ta'ala ki zaat e baabarkat ke muamelaat ko intehai mehdood qaleel aur aarzi iqhteyaraat ke maalik insano'n ke muamelaat par mehmool karna aur Allah Ta'ala ki zaat ke liye afsaraan e baala ki misaale'n dena Allah Ta'ala ki janab mein bahot badi tauheen aur gustaaqhi hai. Jisse khud Allah Ta'ala ne musalmano'n ko in alfaz mein mana farmaya hai, Tarjuma: Logo! Allah Ta'ala Ke Liye Misaale'n Na Do, Beshak Allah Ta'ala Har Cheez Jaanta Hai Aur Tum Nahi Jaante. ⁷⁰

Pas haasil kalam ye hai ken a to Kitab o Sunnat ki ru-se waseela aur waasta pakadna jaaez hai, naa hi aqal insani iski taeed karti hai, Tarjuma: Pas Allah Ta'ala Paak Aur Baala-tar Hai Is Shirk Se Jo Log Karte Hain. ⁷¹

Teesri Daleel Aur Iska Tajzia:

Baaz log ye aqeeda rakhte hain ke Auliya Ikram chu'nke Allah Ta'ala ke haa'n bade buland martaba aur muqarrab hote hain, lehaza in ka Allah Ta'ala ke haa'n bada asar o rusooq hai, agar nazar o niyaz dekar inhe khush kar liya jaae to wo Allah Ta'ala ke haa'n hamari sifarish karke hame baqashwa le'nge. Allah Ta'ala ne Quran e Majeed mein is aqeede ka izhar in alfaz mein kiya hai.

Tarjuma: Ye Log Allah Ta'ala Ke Siwa Inki Ibaadat Karte Hain, Jo Na Inko Nuqsan Paho'ncha Sakte Hain, Na Nafa Aur Kehte Hain Ke Ye Allah Ta'ala Ke Haa'n Hamare Sifaarishi Hain. ⁷²

Ek buzrug Janab Khaleel Barakati Sahab ne is aqeede ka izhar in alfaz mein kiya hai: 'Beshak Auliya aur Fuqaha apne pairukaaro'n ki shafa-at karte hain aur inki nighdbaani karte hain, jab inki ruh nikalti hai, jab munkar nakeer inse sawal karte hain, jab inka hashar hota hai, jab inka naama e amaal khulta hai, jab inse hisaab liya jaata hai, jab inke amal milte hain, jab wo pul siraat par chalet hain, har waqt har haal mein inki nighdbaani karte hain, kisi jagah inse ghafil nahi hote.'⁷³

Shafa-at ke silsile mein Shaikh Abdul Qadir Jeelani رحمه الله عليه ka ek waqea qaraeen ki dicaspi ke liye ham yaha'n naqal kar rahe hain, jisse andaza hota hai ke baaz logo'n ke nazdeek Auliya Ikram kis qadr sahib e iqhteyaar aur sahib e shafa-at hote hain, waqea darj e zail hai: 'Jab Shaikh Abdul Qadir Jeelani رحمه الله عليه jahan e faani se aalam e jaaudaani mein tashreef le gae, to ek buzrug ko khuwab mein bataya ke munkar nakeer ne jab muhse *Man Rabbuka? (yaani tera rab kaun hai)* poocha to maine kaha Islami tareeqa ye hai ke pehle Salam aur musaafa karte hain, chunache farishto'n ne naadim hokar musaafa kiya to Shaikh Abdul Qadir Jeelaani رحمه الله عليه ne hath mazbuti se pakad liye aur kaha ke taqhleeq e aadam ke waqt tumne: "Kya Tu Paida Karta Hai Ise Jo Zameen Mein Fasaad Barpa Kare" kehkar apne ilm ko Allah Ta'ala ke ilm se ziyaada samajhne ki gustaaqhi kyou'n ki nez tamaam bani e aadam ki taraf fasad aur khoon-rezi ki nisbat kyou'n ki?

Tum mere in sawalo'n ka jawab doge to chhodu'nga warna nahi, munkar-nakeer hakka bakka ek doosre ka mu'n takne lage apne aap ko chudaane ki Kitab o Sunnat hish ki magar is dilaawar yaktaa e maidaan e jabroot aur ghaus bahar e lahoot ke saamne quwwat e makooti kya kaam aati, majboor farishto'n ne arz kiya Huzoor! Ye baat saare farishto'n ne kahi thee, lehaza aap hame chhode'n taakey baqi farishto'n se pooch kar jawab de'n. Hazrat Gous us Saqlain رحمه الله عليه ne ek farishte ko chhoda doosre ko pakd rakha, farishte ne jaakar saara haal bayan kiya to sab farishte is sawal ke jawab se aajiz reh gae, tab Allah Ta'ala ki taraf se hukam hua ke mere

⁷⁰ Surah Nahal: 74

⁷¹ Surah Qasas: 68

⁷² Surah Yunus: 18

⁷³ Barailwiat: 312

mehboob ki khidmat mein haazir hokar apni khataa maaf karaao, jab tak wo maaf na karega rihaai na hogi, chunache tamam farishte mehboob e subhani raziallahu ta'ala anh ki khidmat mein haazir hokar uzar khuwah hue. Hazrat Samdiyyat (yaani Allah Ta'ala) ki taras se bhi shafa-at ka ishaara hua, is waqt hazrat ghaus e azam ne janab Baari Ta'ala mein arz ki.

Aye Khaliq e Kul! Rabbe Akbar! Apne raham o karam se mere murideen ko baqshde aur inko munkar-nakeer ke sawalo'n se bari farmade to main in farishto'n ka qasoor maaf karta hu'n. Farman e ilaahi paho'ncha ke mere mehboob! Maine teri dua qubool ki farishto'n ko maaf kar, tab janaab ghausiyyat ma-aab ne farishto'n ko chhoda aur wo aalam e malakoot ko chalegae.' ⁷⁴

Ghaur farmaiye is ek waqea mein Auliya Ikram ke ba-iqhteyar hone, Auliya Ikram ka waseela pakadne aur Auliya Ikram ko Allah Ta'ala ke haa'n sifarishi banaane ke aqeede ki kis qadr bharpoor tarjumaani ki gai hai, is waqea se pata chalta hai ke Auliya Ikram jab chhahe'n sifarish karke Allah Ta'ala se baqshwaa sakte hain aur Allah Ta'ala ko inki sifarish ke bar-aks majal e inkar nahi, balke is waqe se ye andaza hota hai ke Auliya Ikram, Allah Ta'ala ko sifarish manne par majboor bhi kar sakte hain.

Aaiye ek nazar Qurani Talimaat par daal kar dekhe'n kya Allah Ta'ala ke huzoor is nuiyyat ki sifarish mumkin hai ya nahi? Sifarish se mutalliq chand qurani ayaat darj e zail hain:

- i. Tarjuma: Kaun Hai Jo Iski Janab Mein Iski Ijaazat Ke Baghair Sifaarish Kar Sake. ⁷⁵
- ii. Tarjuma: Wo Farishte Kisi Ke Haq Mein Sifarish Nahi Karte Siwaae Iske Haq Mein Sifarish Sunne Par Allah Ta'ala Raazi Ho. ⁷⁶
- iii. Tarjuma: Kaho, Sifaarish Saari Ki Saari Allah Ta'ala Ke Iqhteyar Mein Hai. ⁷⁷

In ayaat mein Allah Ta'ala ke huzoor sifarish ki jo hudood o quyood bayan ki gai hain wo ye hain:

Awwalan, sifarish sirf wohi shaqs kar sakega jise Allah Ta'ala sifarish karne ki ijaazat dega.

Saaniyan, Sifarish sirf isi shaqs ke haq mein ho sakegi, jiske liye Allah Ta'ala sifarish karna pasanad farmaega.

Saalisin, sifarish ki ijaazat dene ya na dene, qubool karne ya na karne ka saara iqhteyaar sirf Allah Ta'ala ke paas hai.

Quran e Majeed ki in muqarrar kardar hudood mein rehte hue qiyamat ke din Ambiya o Sulaha, Allah Ta'ala se sifarish karne ki ijaazat kaise haasil kare'nge aur phir sifarish karne ka tareeqa kya hoga, iska andaza Bukhari o Muslim mein di gai taweel hadees e shafa-at se kiya jaa sakta hai, jisme Rasool Allah ﷺ irshad farmate hain: Qiyamat ke roz log baari baari Hazrat Adam عليه السلام, Nuh عليه السلام, Ibrahim عليه السلام, Musa عليه السلام aur Esa عليه السلام ki khidmat mein hazir ho'nge, ke Allah Ta'ala ke huzoor hamari sifarish keejiye, lekin sab ambiya ikram apni apni mamuli laghzisho'n ko yaad karke Allah Ta'ala se khauf mehsoos karte hue sifarish karne se ma'azerat kar de'nge. Bilaa aaqhir log Rasool Allah ﷺ ki khidmat mein hazir ho'nge, tab Aap ﷺ, Allah Ta'ala se haazri ki ijaazat talab kare'nge, ijazat milne par Allah Ta'ala ke huzoor sajda mein gir jaaei'nge aur is waqt tak sajde mein pade rahe'nge jab tak Allah Ta'ala chhahega.

Tab Allah Ta'ala irshad farmaega: Aye Muhammad ﷺ! sar uthaao, sifaarish karo, tumhari sifarish suni jaaegi. Chunache Rasool Allah ﷺ pehle Allah Ta'ala ki hamd o sana kare'nge aur iske baad Allah Ta'ala ki muqarrar karda had ke andar sifarish kare'ng, qubool hogi. Kitab o Sunnat mein jaez sifarish ki jo hudood o quyood bayan ki gai hain Quran e Majeed mein ambiya ikram ke diye gae waqeaat inki taeed aur tasdeeq karte hain, ham yaha'n misal ke taur par sirf ek paighambar Hazrat Nuh عليه السلام ka waqea bayan karna chhahte hain. Hazrat Nuh

⁷⁴ Tohfatul Majaalis by Riyaz Ahmad Goharshahi: 8-11 (ba-hawaala: Gulistaan e Aulia)

⁷⁵ Surah Baqarah: 255

⁷⁶ Surah Ambia: 28

⁷⁷ Surah Zumar: 44

عليه السلام 930 saal tak mansab e risaalat ke faraez anjaam dete rahe, qaum par jab Allah Ta'ala ki taraf se azaab aaya to inhi ka mushrik beta doobne waalo'n mein shamil tha, jise dekh kar yaqeenan budhe baap ka kaleeja kata hoga, chunache Allah Ta'ala ki bargah mein sifarish ke liye hath phailakar arz kiya: Tarjuma, Aye Rab! Mera Beta Mere Gharwalo'n Meinse Hai Aur Tera Wada Saccha Hai Tu Sab Hakimo'n Se Badhkar Haakim Hai. ⁷⁸

Jawab mein irshad hua, Tarjuma: Aye Nuh! Jis Baat Ki Tu Haqeeqat Nahi Jaanta Iski Tujhse Darqhuwast Na Kar, Main Tujhe Naseehat Karta Hu'n Ke Apne Aap Ko Jahilo'n Ki Tarha Na Banaale⁷⁹ Allah Ta'ala ki taraf se is tambeeh par Hazrat Nuh عليه السلام apne laqht e jigar ka sadma to bhool hi gae, apni fikar laahaq hogai, chunache fauran arz-pardaz hue: Tarjuma, Aye Mere Rab Main Teri Panah Maangta Hu'n Isse Ke Wo Cheez Tujhse Maangu Jiska Mujhe Ilm Nahi, Agar Tune Mujhe Maaf Na Kiya Aur Raham Na Farmaya To Main Barbaad Ho Jaau'nga⁸⁰ You'n ek Jaleel ul qadr paighambar ki apne bete ke haq mein ki gai sifarish bargah ezdi se rad kardi gai aur paighambar zaada (T: Son of Nuh عليه السلام) shirk ki wajah se azaab mein muhtela hokar raha.

Kitaab o Sunnat ki talimaat jan lene ke bawajood agar koi shaqs ye aqeeda rakhata hai ke ham fala'n hazrat sahib ya peer sahib ke naam kin azar o niyaz dete hain, lehaza wo hame qiyamat ke roz sifarish karke baqashwa le'nge to iska anjam is shaqs se muqhtalif kaise ho sakta hai jo apna koi jurm baqashwane ke liye hukumat ke kisi karinde ko badshah salamat ke paas apna sifarishi banaa kar bhejna chhahe, jabke wo karinda khud hakim e waqt ke jaah o jalaal se thar thar kaa'np raha ho aur sifarish karne se baar baar ma'azerat kar raha ho. Lekin mujrim shaqs yehi kehta chala jaae ke Huzoor! Badshah salamat ke darbar mein Aap hi hamare sifarishi aur himayati hain, aap hamara waseela aur waasta hain, to kya aise mujrim ki waqai sifarish ho jaaegi ya wo khud apni himaaqat aur nadaani ke hatho'n tabah o barbad hoga?

Tarjuma, Iske Siwa Koi Ilah Nahi, Aqhir Tum Kaha'n Se Dhoka Khaa Rahe Ho. ⁸¹

⁷⁸ Surah Hud: 45

⁷⁹ Surah Hud: 46

⁸⁰ Surah Hud: 47

⁸¹ Surah Faatir: 3

Asbaab e Shirk

You'n to na malum iblees kin kin aur kaise kaise deeda naadeeda tareeqo'n se shab o roz is shajar khabeesa 'Shirk'ki aabiyaari (T: Aabpeshi, yaha'n iska maana hai, Shirk ki dekhbhaal aur uski parwarish) mein masroof hai aur na malum jahil awam ke sath sath bazaahir kitne nek seerat darwesh, paak teeniyat buzrugan e deen, sahib e kashf o karamat auliya azzam, tarjuman e shariat ulama ikram, mulk o qaum ke siyasi najat dahindagaan aur khadim e Islam hukumran bhi hazrat iblees ke qadam ba qadam is 'kaar e qhair' mein shirkat farma rahe hain.

Baqaul Hazrat Abdullah bin Mubaarah رحمه الله عليه: Tarjuma, Kya deen bigaadne walo'n mein baadshaho'n, ulama e su aur darwesh ke alaawa koi aur bhi hai?

Is liye aise asbaab o awaamil ka theek theek shumar karna to mushkil hai, taaham jo hamare muashre mein shirk ki tarweej ka baais ban rahe hain hamare nazdeek shirk ke roz afzo'n phailaao ke muqhtalif asbab mein se ahem tareen asbaab darj e zail hain: 1. Jahaalat 2. Hamare Sanamkade (talimi idaare) 3. Deen e Khaanqaahi 4. Falsafa Wahdat ul Wajood Wahdatus Shuhood aur Hulool 5. Barre Sagheer Hind-o-Pak ka qadeem tareen mazhab, Hinduism 6. Hukumran tabqa.

Jahaalat:

Kitab o Sunnat se laailmi wo sabse bada sabab hai jo shirk ke phalne phoolne ka baais ban raha hai, isi jahaalat ke nateeje mein insan abaa o ajdaad aur rasm o riwaj ki andhi taqleed ka aseer hota hai, isi jahalat ke nateeje mein insan zo'of aqeede ka shikar hota hai, isi jahalat ke nateeje mein insan buzrugan e deen aur auliya ikram se aqeedat mein ghuloo ka tarz e amal iqteyar karta hai. Darj e zail waqeaat isi jahaalat ke chand karishme hain.

- a) Dhaniram road Lahore mein tajaauwaaz par jo ter chal raha hai iski zid se bachne ke liye Meu Hospital ke ek medical store ke manchale ne apne store ke baitulqhula par rat ke andhere mein 'Shah Azeezullah' ke naam se ek farzi mazaar bana daala, is mazar par din bhar sai'nkdo afrad jama hue jo mazar ka didaar karte aur duaen maa'ngte rahe. ⁸²
- b) Iqhtelaf e Ummat ka Almiya ke musannif Hakeem Faiz Alam Siddiqui Sahab likhte hain: 'Main aapke saamne ek waqea halfiya (T: Qasam Khaa-kar) pesh karta hu'n, chand roz hue mere paas ek azeez rishtedaar aae jo shiddat se kashta peeri hain. Maine baato'n baato'n mein kaha ke falaa'n peer sahib ke mutalliq agar 4 aaqil baaligh gawah pesh kardun jinho'n ne inhe zina ka irtekam karte dekha ho to phir inke mutalliq kya kahoge? Kehne lage: ye bhi koi faqeeri ka raaz hoga jo hamari samajh mein na aata hoga. Phir ek peer sahib ki sharab khori aur bhang noshi ka zikar kiya to kehne lage: bhaijaan ye baate'n hamari samajh se baahar hain, wo bahot bade wali hain.' ⁸³
- c) Zila Gujra'nwala ke gaao'n kotli ke ek peer sahib (nahwa'n wali Sarkar) ke chashmdeed halaat ki report ka ek iqtebaas mulaheza ho 'Subha 8 baje hazrat sahib namudar hue, ird gird (mard o khawateen) mureed ho liye, koi hath bandhe khada tha, koi sar jhukaae khada tha, koi paao'n pakad raha tha, baaz mureed hazrat ke peeche peeche hath baandhe chal rahe the, jabke peer sahib sirf ek dheeli dhaali langoti baandhe hue the. Chalet chalet na jaane hazrat ko kya khayal aaya ke ise bhi lapet kar kandhe par daal liya, khawateen ne jinke mahram (bhai bete baap) sath the sharm ke maare sar jhuka liya, lekin aqeedat ke parde mein ye saari be-izzati bardasht ki jaa rahi thee' ⁸⁴

Hamne ye chand waqeaat bataur e missal pesh kiye hain, warna is koocha ke asraar o rumooz se waqif log khoob jaante hain haqeeqat e haal isse kahee'n ziyaada hai. Aqal o kharu ki ye maut, fikr o nazar

⁸² Nawaa e Waqt: 19th July 1990

⁸³ Iqhtelaf e Ummat Ka Almia: 94

⁸⁴ Majallah Ad-Da'awah, Lahore: 24th March 1992

ki ye muflisi, aqhlaq o kirdar ki ye pasti, izzat e nafs aur ghairat e insani ki ya ruswaai, mean aur aqeede ki ye jaan-kanu, Kitab o Sunnat se laa ilmi aur jahaalat ka nateeja nahi to aur kya hai?

Hamare Sanam Kade:

Kisi mulk ke talimi idaare is qaum ka nazariya aur aqeeda banaane ya bigadne mein buniyadi kirdar adaa karte hain, hamare mulk aur qaum ki ye bad-naseebi hai ke hamare talimi idaaro'n mein di jaane waali taleem hamare deen ki buniyad - Aqeeda e Tauheed - se koi mutabeqat nahi rakhti. Is waqt hamare samne doosri, teesri, caho'nti, paa'nchwi, cheti, saatwi aur athwi jamat ki Urdu ki kutub maujood hain, jinme Hazrat Ali عليه السلام, Hazrat Fatema عليه السلام (yaad rahe ke jamhoor ulama ke nazdeek ambiya ikram ke naamo'n ke stah عليه السلام likhna chhahiye aur sahaba ikram ke namo'n ke sath رضي الله عنه likhna chhahiye.

Mutazkera baala mazmoon mein Hazrat Ali رضي الله عنه, Hazrat Fatema رضي الله عنه, Hazrat Hasan رضي الله عنه, Hazrat Hussain رضي الله عنه sabke naamo'n ke sath عليه السلام likha gaya hai, joke sahi nahi hai) Hazrat Daata Ganj baqsh رحمه الله عليه, Hazrat Baba Fareed Ganj Shakar رحمه الله عليه, Hazrat Saqhi Sarwar رحمه الله عليه, Hazrat Sultan Baahu رحمه الله عليه, Hazrat Peer Baba Kuhistani رحمه الله عليه aur Hazrat Bahuddin Zakariya رحمه الله عليه par mazameen likhe gae hain. Hazrat Fatema رضي الله عنه par likhe gae mazmoon ke aqhir mein Jannatul Baqi (Madinah Munawwara Ka Qabristan) ki ek farzi tasweer dekar neeche ye faqhra tehreer kiya gaya: Jannat ul Baqi (Madina Munawwara) Jaha'n Ahle Bait Ke Mazaar Hain. Jinlogo'n ne Jannat ul baqi ko dekha hai wo jaante hain ke saare qabristan mein mazar to kya kisi qabr par pakki inth bhi nahi rakhi gai. Ahle Bait Ke Mazaar likh kar mazar ko na sirf taqaddus aur ehteraam ka darja diya gaya hai, balke ise sanda e jawaz bhi muhiyya kiya gaya hai. In saare mazamen ko padhne ke baad 10-12 saal ke khaali uz zahen bacche par jo asaraat murattab ho sakte hain wo ye hain:

- Buzrugo'n ke mazar aur maqbare tamer karna, inpar urs aur mele lagaana, inki ziyaarat karna neki aur sawab ka kaam hai.
- Buzrugo'n ke urso'n mein dhol taashe bajaana, rangdar kapdo'n ke jhande uthaakar chalna buzrugo'n ki izzat aur ehteram ka baais hai.
- Buzrugo'n ke mazaro'n par phool cadhaana, fateha padhna, chiragha'n karna, khaana taqseem karna aur waha'n baith kar ibaadat karna neki aur sawab ka kaam hai.
- Mazaro'n aur maqbaro'n ke paas jaakar dua karna qubuliyat e du aka baais hai
- Faut-shuda buzrugo'n ke mazaro'n se faiz haasil hota hai aur is iraade se waha'n jaana kar e sawab hai.

Is taleem ka nateeja ye hai ke mulk ke kaleedi ohdo'n par jo log faez hote hain wo aqeeda tauheed ki isha-at ya tanfeez ke muqaddas fareeza ko sar anjaam dena to dar-kinaar, sirk ki asha-at aur iski tarweej ka baais bante hain, chand tallaq haqaaeq mulaheza farmaei'n.

- Sadar Ayyub Khan ek nange peer (baba laal shah) ke mureed the, jo muree ke jungalaat mein raha karta tha aur apne motaqideen ko galiya'n bakta tha aur pathar maarta tha, is waqt ki aadhi kabeena aur hamare bahot se Generals bhi iske mureed the.⁸⁵
- Hamare muashre mein 'Justice' ko jo maqam aur martaba haasil hai, isse har aadmi waqif hai, mohtaram Justice Mohammad Ilyas Sahab, Hazrat Syed Kabeeruddin al Ma'arof Shahdaula (Gujrat) ke bare me ek mazmoon likhte hue raqamtaraz hain: Aapka mazar e aqdas shaher ke wast mein hai, agar duniya mein nahi to barre sagheer me ye wahed buland martaba hasti hain,

⁸⁵ Pakistan Magazine: 28th Feb 1992

jinke darbar pur anwar par insan ka nazraana pesh kiya jaata hai, wo is tarha ke, jin logo'n ke haa'n aulaad na ho, wo aap ke darbar e mubaarak par haazir hote hain aur aulad ke liye dua karte hain, sath hi ye mannat maante hain ke jo pehli aulad hogi wo inki nazar ki jaaegi is par jo awwaleen bacha paida hota hai ise urf e aam mein 'Shah daula Ka Choocha' kaha jaata hai. Is bacche ko bataur nazraana darbar e aqdas mein chhodh diya jaata hai aur phir iski nighedaasht darbar shareef ke khuddam karte hain, baad mein jo bacche paida hote hain wo aam baccho'n ki tarha tandrust hote hain. Riwayat hai ke agar koi shaqs matazkira baala mannat maan kar poori na kare to phir awwaleen bacche ke baad paida hone waale bacche bhi pehle bacche ki tarha hote hain. ⁸⁶

- c. Janab Justice Osman Ali Shah Sahab, mamlekat e khudadaad Islami Jamhooriya Pakistan ke ek intehai aala aur ahem mansab 'wafaaqi mohtasib e aala' par faaiz hain. Ek interview mein inho'n ne ye inkeshaf farmaya: 'Mere Dada bhi faqeer the, inke mutalliq mashoor tha ke agar barish na ho to is mast admi ko pakad kar dariya mein phaink do do barish ho jaaegi. Inhe dariya mein phainkte hi barish ho jaati the. Aaj bhi inke mazaar par log paani keg hade bhar bhar kar daalte hain' ⁸⁷
- d. Hazrat Mujaddid e Alif Saani رحمته الله عليه ke urs shareef mein shamil hone wale Pakistani wafad ke sarbarah Syed Ifteqar ul Hasan (member subai assembly) ne apni taqreer mein sarhind ko Kaaba ka darja dete hue dawa kiya ke 'Ham naqshbandiyo'n ke liye Mujaddid Alif Saani رحمته الله عليه ka rauza Haj ke maqam (Baitullah Shareef) ka darja rakhta hai' ⁸⁸

Sadar e mamlekat, kabeena ke arkaan, fauj ke general, adliya ke judge aur assembliyo'n ke member sabhi hazrat watan e azeez ke talimi idaaro'n ke sanad yaafta aur farigh ut tehseel hain. Inke aqeede aur eman ka iflaas pukar pukar kar ye gawahi de raha hai ke hamare talimi idaare dar-haqeeqat ilm kade nahi, sanam kade hain. Jaha'n tauheed ki nahi shirk ki taleem di jaati hai. Islam kin ahi jahalat ki isha-at ho rahi hai, jaha'n se raushni nahi tareeki phailaai jaa rahi hai, Hakeem ul Ummat Allama Iqbal رحمته الله عليه ne hamare talimi idaaro'n par kitna durust tabsera farmaya:

Gala Gho'nt Diya Ahle Madrasa Ne Tera

Kaha'n Se Aae Sada Laa Ilaaha Illallah

Mazkoora baala haqaaeq se is tasawwur ki bhi mukammal nafi ho jaati hai ke qabar parasti aur peer parast ke shirk mein sirf anpadh, jaahil aur gawaar qism ke log hi muftela hote hain aur padhe likhe log isse mehfooz hain.

Deen e Qhaanqaahi:

Islam ke naam par deen e qhaanqaahi dar haqeeqat ek khuli baghawat hai, deen e Muhammad ﷺ ke khilaf, aqaaed o ifkar mein bhi aur amal o afaal mein bhi, amar waqea ye hai ke deen e Islam ki jitni ruswaai qhaanqaaho'n, mazaro'n, darbaro'n aur astaano'n par ho rahi hai, shayad ghair muslimo'n ke mandiro'n, girjo'n aur gurudwaro'n par bhi na hoti ho. Buzrugo'n ki qabro'n par qubbe tamer karna, inki tazien o araash kara, inpar chiragha'n karna, phool chadhana, inhe ghushl dena, inpar mujawari karna, inpar nazar o niyaz cadha na, waha'n khana aur sheerni taqseem karna, janwar zubah karna, wahan ruku o sujud karna, hath bandh kar baa-adab khade hona, inse murade'n maangna, inke naam ki choti rakhna, inke name ke dhaage baandhna, inke naam ki duhai dena, takleef aur musibat mein inhe pukarna, mazaro'n ka tawaf karna, tawaf ke baad qurbani karna aur sarke baal mondhna, mazar

⁸⁶ Nawaa e Waqt: 26th March 1991

⁸⁷ Urdu Digest: Sep. 1991

⁸⁸ Nawaa e Waqt: 11th Oct. 1991 Juma Magzine: P: 5

ki diwaro'n ko bosa dena, wahan se qhaak e shifa hasil karna, nange qadam mazar tak paidal chal kar jaana aur ulte paaou'n wapap palatna.

Ye saare afaal to wo hain jo har chote bade mazar par roz ka mamul hain aur jo mashoor auliya ikram ke mazar hain, inme se har mazar ka koi na koi alag imteyazi wasaf hai. Mislan: baaz qhaanqaaho'n par bahisti darwaze tamir kiye gae hain, jaha'n gaddi nasheen aur sajjada nasheen nazraane wasool karte aur Jannat ki ticket taqseem farmate hain. Kitne hi umara, wuzara, arakeen assembly, civil aur fauj kea ala ohdedaar sarke bal waha'n paho'nchte hain aur daulat e duniya ke ewaz Jannat khareedte hain.

Baaz aisi qhaanqaahen bhi hain jaha'n manaasik e haj adaa kiye jaate hain, mazar ka tawaf karne ke baad qurbani di jaati hai, baal katwaaye jaate hain aur masnui ab e zamzam nosh kiya jaata hai. Baaz aisi qhaanqaahen bhi hai jaha'n naumulood masoom baccho'n ke cadhaawe cadhae jaate hain, baaz aisi qhaanqaahen bhi hain jaha'n ka'nwaari doshizaaei'n khidmat ke liye waqf ki jaati hain, baaz aisi qhaanqaahen bhi hain jaha'n aulad se mehroom baccho'n ke khawateen 'Nauraata' basar karne jaati hain (multan ke ilaaqe mein aisi bahot si qhaanqaahen hain, jaha'n be aulaad khawateen nauraato'n ke liye jaakar qiyaam karti hain aur sahib e mazar ke huzoor nazar o niyaz pesh karti hain, mujawaro'n ki khidmat aur sewa karti hain aur ye aqeeda rakhti hain ke is tarha sahib e mazar inhe aulad se nawazdega, urf e aam mein ise nauraata kaha jaata hai) inhi qhaanqaaho'n mein se beshtar bhang, charas, afeem, ganja aur heroin jaisi manshiyat ke karobari maraakiz bani hui hain.

Baaz qhaanqaaho'n mein fahashi, badkaari aur hawas parasti ke adde bhi bane hue hain (waise to aqhbaraat mein aae din mazaro'n aur qhaanqaaho'n par pesh aane waale almnaak waqeaat logo'n ki nazro'n se guzarte hi rehte hain, ham yaha'n missal ke taur par sirf ek khabar ka hawal dena chhahte hain, jo roznama 'khabre'n' 15 October 1992 mein shae hui hai, wo ye ke zila Bahawalpur mein khuwaja mohkamuddin meraai ke saala urs par aane wali bahawalpuri university ki 2 talebaat ko sajjada nasheen ke bete ne aghwa kar liya jabke mulzim ka baap sajjada nasheen manshiyat faroqht karte hue pakda gaya) baaz qhaanqaahen mujrimo'n aur qaatiilo'n ki mehfooz panah gaahe'n tasawwur ki jaati hain, in qhaanqaaho'n ke gaddi nasheerno'n aur mujawaro'n ke hujro'n mein janam lene waali haya-soz dastaane'n sune'n to kaleeja mu'n ko aata hai in qhaanqaaho'n par munaqqid hone waale salaana urso'n mein mardo'n, aurato'n ka khule aam iqtelaat, ishqiya aur shirkiya mazameen par mushtamil qawwaliya'n⁸⁹ dhol dhamke ke sath naujawaan malango'n aur malangiyo'n ki dhamale'n, khule baalo'n ke sath aurato'n ke raqs, tawaifo'n ke mujre, theater aur filmo'n ke mazaahir aam nazar aate hain. Deen e qaanaqaahi ki inhi rang-raliyo'n aur ayyashiyo'n ke baais gali gali, mahelle mahelle, gaou'n gaou'n, shaher shaher, nat-nae mazar tameer ho rahe hain.

Ibne Zohar ko dulha banaaya gaya auliya ambiya ko bulaya gaya, marhaba marhaba marhaba..

Jaagne ko muqaddar hai insan ka urs hai aaj mehboob e subhan ka

Har taraf aaj rehmat ki barsat hai, aaj khulne pe qufl muhimmat hai

Har suuu jalwa araa ziyaat hai, koi bhare pe kashkol hajaat hai

⁸⁹ Qawwali ke baare mein kaha jaata hai ke Hinduo'n ko Islam ki taraf maail karne ke liye auliya ikram ne qawwali ka sahara liya aur you'n barre sagheer mein qawwali Islam ki tableegh ka zariya bani, naamwar qawwal nusrat fateh ali khan ne apne ek interview mein dawa kiya hai ke Spain, France aur doosre bahot se mumalik mein lata'adaad log hamari qawwali sunne ke baad musalman hogae (Nawa e Waqt Family Magazine 12-18 May 1992) chunache hamne chand naamwar qawwalon ke cassette haasil karke sune,

jinke baaz hisse bataur namuna yaha'n naqal kiye jaa rahe hain. In qawwaliyo'n se baqhoobi andaza lagaaya jaa sakta hai ke qawwaliyo'n ke zariye auliya ikram kis qism ke Islam ki tableegh farmaya karte the aur aaj agar lata'adaad log maghribi mumalik mein qawwaliyo'n sunkar waqai musalman hue hain to wo kis qism ke musalman hue hain.

Jaagne ko muqaddar hai insan ka urs hai aaj mehboob e subhan ka

Wahdat wahdat wahdat wahdat wahdat

Tere khaza mein siwaae wahdat ke rakha kya hai?

Mazhar zaat rab e qudrat aap hain, dastageer aap hain

Shah Baghdad peeraan e peer aap hain, dastageer aap hain

Poori Sarkar sabki tamanna karo

Har bhikari ki daata ji jholi bharo

(T: there were another couple of lines for sher in Punjabi, which I didn't mentioned here)

Rahim yaar khan (zila punjab Pakistan) mein deen e qaanqaahi ke alambardaro ne peshwar mahireen asaar e qadeema se bhi ziyaada maharat ka sabot dete hue 1400 saal baad ranjhe khan basti ke qareeb lab e sadak ek sahabi e Rasool ﷺ ki qabar talash karke ispar na sirf mazar tamer kar daala hai, blake Sahabi e Rasool Khumair bin Rabee ka rauza Mubarak ka board lagakar apna karobar bhi shuroo kar diya hai ⁹⁰

Guzishta chand saalo'n se ek nai rasm dekhne me aa rahi hai, wo ye ke apni apni qaanqaaho'n ki raunaq badhaane ke liye buzrugo'n ke mazaraat par Rasool Akram ﷺ ke ism e Mubarak se urs munaqqid kiye jaane lage hain. Musalmano ki is haalat e zaar par aaj Allam Iqbal رحمه الله عليه ka ye tabsera kis qadr durust sabit ho raha hai.

Honiko Naam Jo Qabro'n Ki Tijaarat Karke - Kya Na Bechoge Jo Mil Jaae'n Sanam Patthar Ke

Deen qaanqaahi ki tareeq mein ye dilcasp aur anokha waqea bhi paaya jaata hai ke ek buzrug Shaikh Hussain Lahore (1052H) ek khubsurat brahman ladke 'Madhav Lal' par aashiq hogae, pursitaraan e auliya ikram ne 'dono'n buzrugo'n' ka mazar Shalimar bagh Lahore ke daman mein tamer kardiya jaha'n har saal 8 Jamadil Saani ko dono'n 'Buzrugo'n' ke mushtarik naam 'Madhav Laal Hussain' se badi dhoom dhaam se urs munaqqid karaya jaata hai, jise zinda dalaan Lahore urf aam me mela chiragha'n kehte hain. Hazrat Madhav Laal ke darbar par kunda kutba bhi bada anokha aur munfarid hai, jiske alfaz ye hain 'mazar pur anwar' markaz e faiz o barkat, raaz e hasan ka ameen, ma'ashuq mehboob nazeen, mehboob ul haq, hazrat shaikh madhv qaadri lahori.

You'n to ye mazar aur maqbare tamer hi urso'n kel iye kiye jaate hain, chote chote qasbo'n aur dehato'n mein na maloom kitne aise urs munaqqid hote hain jo kisi ginti aur شمار mein nahi aate, lekin jo urs record par maujood hain inpar ek nazar daaliye aur andaza keejiye ke deen e qaanqaahi ka karobaar kis qadr wusa'at pazeer hai aur hazrat iblees ne jahil awam ki aksariyat ko kis tarha apne shikanjo'n mein jakad rakha hai. Taaza tareen adaad o شمار ke mutabiq Pakistan mein ek saal ke andar 634 urs shareef munaqqid hote hain, goya ek mahine mein 53 ya doosre alfaz mein rozana 1.76 yaani paune do adad urs munaqqid hote hain, jo urs record nahi ya jinka ijraa dauran e saal hota hai inki tadaad bhi shamil ki jaae to yaqeenan ye ta'adaad 2 urs yaumiya se badh jaaegi (ye adaad o شمار Shama Islami Qanuni Dairy 1992 se liye gae hain) in adaad o شمار ke mutabiq Mamlikat e Khudadaad Islami Jamhuriya Pakistan ki sarzameen par ab aisa koi suraj tulu nahi hota jab yaha'n urso'n ke zariye shirk o bidat ka bazaar garam karke Allah Ta'ala ke ghaiz o ghazab ko dawat na di jaati ho. (al Ayaz Billah)

⁹⁰ Al Etesaam Weekly: Lahore 18th May 1990

Pakistan Mein Saal Bhar Mein Munaqqid Hone Wale Urso'n Ki Tafseel

Sl. No	Islami Mahino Me Urs Ki Tadaad		Isawi (T: Georgian) Mahino Me Urs Ki Tadaad	
	Mahina	Ta'adaad	Mahina	Ta'adaad
1	Moharram	41	January	8
2	Safar	24	February	2
3	Rabbil Awwal	40	March	15
4	Rabbil Aakhir	18	April	7
5	Jamadir Awwal	24	May	11
6	Jamadir Aakhir	50	June	11
7	Rajab	44	July	5
8	Shaban	60	August	3
9	Ramadan	39	September	6
10	Shawwal	21	October	7
11	Zil Qaida	22	November	9
12	Zil Hajja	38	December	4
Total		439	Total	88
Qamari (T: Hijri), Esavi (T: Georgian) mahino'n ke hisab se saal bhar mein munaqqid hone wale urso'n ki kul tadaad 634				

Urso'n ke inqaad mein qabil e zikar baat ye hai ke ye silsila dauran e ramazan ul Mubarak bhi poore zor o shor se jaari rehta hai, isse andaza lagaaya jaa sakta hai ke deen e qaanqaahi mein Islam ke buniyadi faraaez ka kis qadr ehteraam paya jaata hai? Yaad rahe ramzan ul Mubarak ke rozo'n ke bare mein hadees shareef mein hai ke 'Rasool Allah ﷺ ne roza khoro'n ko Jahannam mein is haalat mein dekha ke ulte latke hue hain, inke mu'n cheere hue hain, jinse khoon beh raha hai. ⁹¹

Hindustan ke ek mashoor sufi buzrug Hazrat Bu Ali Qalandar رحمه الله عليه ka urs shareef bhi isi mubarak mahine (13 Ramadan) mein panipat ke maqam par munaqqid hota hai, deen e qaanqaahi mein ramzan ke alaawa baaqi faraaez ka kitna ehteraam paaya jaata hai iska andaza is baat se lagaya jaasakta hai ke sufiya ke nazdeed tasawwur e shaikh (Tasawwur e shaikh ye hai ke dauran e namaz apne murshad ka tasawwur zahen mein qaaem

⁹¹ Ibne Khuzaima

kiya jaae)ke baghair adaa ki gai namaz naaqis hoti hai, haj ke bare mein kaha jaata hai ke murshad ki ziyarat haj e baitullah se afzal hai.

Deen e Islam ke faraaez ke muqable mein deen e qaanqaahi ke alambardaar qaanqaaho'n, mazaro'n, darbaro'n aur astaano'n ko kya maqam aur martaba dete hain, iska andaza qaanqaaho'n mein likhe gae kutbo'n ya auliya ikram ke bare mein aqeedatmando'n ke likhe hue ashaar se lagaaya jaa sakta hai, chand misale'n mulaheza ho'n:

Madeena bhi mathar hai muqaddas hai alipur bhi
Idhar jaae'n to accha aur udhar jaae'n to accha hai
Maqhdoom ka hujra bhi gulzar e madeena hai
Ye ganj e fareedi ka anmol nageena hai
Dil tadapta hai jab rauze ki ziyaarat ke liye
Paak patan tere hujre ko main choom aata hu'n.
Aarzu hai maut aae tere kooche mein
Rashk Jannat tere kaliyar ki gali paata hu'n.
Chaachad waang madeena dase te kot mathan baitullah
Zahir de wich peer fardeen te baatin we wich allah ⁹²

Baba Fareed Gunj e Shakar رحمۃ اللہ علیہ ke mazar par 'Zobdatul Ambiya' (yaani tamaam ambiya ikram ka sardar) ka kutba likha gaya hai, Syed Alauddin Ahmad Sabri رحمۃ اللہ علیہ kaliyar ke hujra shareef (paak patan) par ye ibaat kunda hai 'Sultan ul Auliy, Qutub al Aalam, Ghaus ul Ghiyaas, Hasht dah Hazaar Alameen (waliyo'n ka badshah, sare jahan ka qubut 18000 jahano ka fariyad raso'n ka sabse bada fariyad ras)'

Hazrat Laal Hussain Lahore ke mazar par 'Ghous ul Islam wal Muslimeen (Islam aur Muslimeen ka fariyad ras)' ka kutba laga hua hai. Syed Ali Hajweri رحمۃ اللہ علیہ ke mazar par lagaya gaya kutba to Qurani Ayaat ki tarha urso'n mein padha jaata hai: 'Gunj Baqsh, Faiz Aalam, Mazhar e Noor e Khuda (Khazane ataa karne wala, saari diniya ko faiz paho'nchane waala, khuda ke noor ke zahoor ki jagah)'

Ghaur farmaiye jis deen mein tauheed, risaalat, namaz, roze aur haj ke muqable mein peero'n, buzrugo'n, urso'n, mazaro'n, qaanqaaho'n ko ye taqaddus aur martaba haasil ho wo deen e Muhammad ﷺ ke khilaf baghawat nahi to aur kya hai. Shaer e Millat Allama Iqbal رحمۃ اللہ علیہ ne armaghan e hijaz ki ek taweel nazam 'Iblees ki majlis e shoora' mein iblees ke khitab ki jo tafseel likhi hai, isme iblees musalmano'n ko deen e Islam ka baghi banaane ke liye apni shura ke arkan ko jo hidayat deta hai inme sabse aaqhir hidayat deen e qaanqaahi par bada jaame tabsera hai. Mulaheza farmae'n:

Mast Rakho Zikar o Fikar Subha Gaahi Mein Ise - Poqhta Tar Kardo Mizaaj e Qaanqaahi Mein Ise

Hamare jaaeze ke mutabiq mutazkira baala 634 qaanqaaho'n ya astaano mein se beshtar gaddiya'n aisee hain, jo wasee o areez jagiro'n ki maalik hain. Subaai assembly, qaumi assembly hatta ke senet mein bhi inki numaindagi maujood hoti hai. Subai aur qaumi assembly ki nashisto'n mein inke madde muqaabil koi doosra aadmi khada hone ki jura-at nahi kar sakta.

⁹² Chachat (jagah ka naam) madeena ki tarha hai aur kot mathan (jagah ka naam) baitullah shareef ki tarha hai,

hamara murshad peer fareed zahir me to insan hai, lekin batin mein Allah hai.

Kitaab o Sunnat ke nifaz ke alambardaro'n aur Islami inquilab ke daiyo'n ne apne raste ke is sang e gira'n ke bare mein bhi kabhi sanjeedgi se ghaur kiya hai?

Falsafa Wahdat al Wajood, Wahdat ush Shuhood aur Hulool:

Baaz log ye aqeeda rakhte hain ke insan ibaadat aur riyaa'at ke zariye is maqam par paho'nch jaata hai ke ise kaenaat ki har cheez mein Allah nazar aane lagta hai, ya wo har cheez ko Allah ki zaat ka juz samajhne lagta hai. Tasawwuf ki istelah mein is aqeeda ko wahdatul wajood kaha jaata hai. Ibadaat aur riyazat mein mazeed taraqqi karne ke baad insan ki hasti Allah ki hasti mein madgham (T: Pewast Kiya Gaya) ho jaati hai aur wo dono'n (khua aur insan) ek ho jaate hain. Is aqeede ko wahdat ush shuhood ya *fanafillah* kaha jaata hai. Ibadaat aur riyazat mein mazeed taraqqi se insan ka aaina dil is qadr lateef aur saaf ho jaata hai ke Allah ki zaat khud is insan mein daqhil ho jaati hai jise hulool kaha jaata hai.

Ghaur kiya jaae to in teeno istelahaat ke alfaz mein kuch na kuch farq zaroor hai, lekin nateeja ke etebaar se inme koi farq nahi aur wo ye ke insan Allah ki zaat ka juz aur hissa hai. Ye aqeeda har zamane mein kisi na kisi shakl mein maujood raha hai, Hindumat ke aqeeda *Avtar* budhmat ke aqeeda *Narwa'n* aur jainmat ke haa'n but parasti ki buniyad yehi falsafa wahdatul wajood aur hulool hai.⁹³

Yahudiyo'n ne falsafa hulool ke tahet hi Hazrat Uzair عليه السلام ko Allah ka beta (juz) qaraar diya. Esaiyo'n ne isi falsafa ke tahat Hazrat Esa عليه السلام ko Allah ka beta (juz) qaraar diya. Musalmano ke do bade groho'n, ahle tashee aur ahle tasawwuf ke aqaaed ki buniyad bhi yehi falsafa wahdatul wajood aur hulool hai. Soofiya ke surqheel janab Husain bin Mansoor Hallaj (Irani) ne sabse pehle khullam khulla ye dawa kiya ke khuda iske andar hulool kar gaya hai aur Annal Haq (Main Allah Hu'n) ka naara lagaaya, Mansoor bin Hallaj ke dawa khudai ki taeed aur tasawwuf karne waalo'n mein Hazrat Ali Hajweri رحمه الله عليه, Piraan e Peer Shaikh Abdul Qadir Jeelani رحمه الله عليه aur Sultan ul Auliya Khuwaja Nizamuddin Auliya رحمه الله عليه jaise kubaar auliya ikram shamil hain. Ham yaha'n missal ke taur par Janab Ahmad Raza Khan Barelvi ke alfaz naqal karne par hi iktefa kare'nge. Farmate hain: Hazrat Musa عليه السلام ne daraqht se suna Tarjuma: Yaani main Allah hu'n. Kya daraqht ne ye kaha tha? Haasha, Balke Allah ne, you'nhi ye hazraat (auliya ikram) annal haq kehte waqt shajr e musa hote hain.⁹⁴

Hazrat Bayazeed Bastami ne bhi isi aqeede ki buniyad par ye dawa kiya (main paak hu'n meri shaan buland hai) wahdatul wajood ya hulool ka nazariya manne waale hazrat ko na to khud khudai dawa karne me koi diqqat mehsoos hoti hai na hi in ke paas kisi doosre ke dawa khudai ko mustarad karne ka koi jawaz hota hai.⁹⁵

⁹³ Muslamano mein iski ibteda Abdullah bin Saba ki jo yemen ka yahoodi tha, ahed e nabawi mein yahudiyo'n ki zillat o ruswai ka inteqaam lene ke liye munafeqana taur par ahed e farooqi (ya ahed e usmani) mein eman laaya apne mazmoom azaam baroo e kaar lane ke liye Hazrat Ali رضي الله عنه ko maafauq ul bashar baawar karaana shuru kiya, bila aakhir apne motaqideen ka ek aisa halqa paida karne mein kamiyaab ho gaya, jo hazrat Ali رضي الله عنه ko khilafat ka asal haqdaar aur baaqi khulafa ko ghaasib samajhne laga is gumrahkun propaganda ke nateeje mein syedna usman رضي الله عنه ki mazlumaana shahadat waqe hue, Jung e Jamal aur Siffain ki khoon rez jungei'n huie'n is saare arsa mein Abdullah bin Saba iske pairukaar Hazrat Ali رضي الله عنه ka sath dete rahe aur fitne paida karne ke mauqe talash karte rahe. Hazrat Ali رضي الله عنه se mohabbat o aqeedat ke naam par bilaa aqhir isne Hazrat Ali رضي الله عنه ko Allah Ta'ala ka roop ya avtar kehna shuroo kar diya aur mushkil kusha, haqat rawa aur aalim ul ghaib aur haazir o naazir jaisi khudai sifaat inse mansoof karna shuroo kar diya. Is maqsad ke husool ke liye baaz riwayat bhi waza ki

gaae'n. Mislan jung e ohad mein jab Rasool Allah ﷺ zaqhmī ho gae to jibraeel ne aakar kaha (Aye Muhammad ﷺ) naad Ali Yaa Wali dua padho yaani Ali Ko Pukaaro, jab Rasool Allah ﷺ ne ye dua padhi to Hazrat Ali عليه السلام fauran Aap ﷺ ki madad ko aae aur kuffar ko qatar karke Aap ﷺ ko aur tamaam musalmano ko qatal hone se bachaaliya. (Islami Tasawwuf mein Ghair Islami Tasawwuf Ki Aamezish by Professor Yusuf Saleem Chishti: P34)

⁹⁴ Eham e Shariat P93 - (Shariat o Tareeqat by Maulana Abdur Rahman Keelani P74)

⁹⁵ Yaha'n ek waqea ka tazkera yaqeenan qaraeen ki dilcaspi ka baais hoga, jise 'Haqeeqatul wajood' ke musannif Abdul Hakeem Ansari ne apni kitab mein tehreer kiya hai joke hasb e zail hai: hamare ek chishtiya khandan ke peer bhai soofiji ke naam se mashhoor the. Ek din mere paas aae to ham mil kar chhaae peene lage, chhaae peete peete soofiji ke cehre par kaifiyat ke asaar numaya'n hue, cehra surq ho gaya, ankho'n mein laal doore ubhar aae, phir kuch nashi ki si haalat taari

Yehi wajah hai ke soofiya ki shayari mein Rasool Allah ﷺ aur apne peer o murshad ko Allah ka room ya avtar kehene ke aqeede ka izhar bakasrat paaya jaata hai, chand ashaar mulaheza ho'n.

Khuda kehte hain jisko Mustafa malum hota hai	Jise kehte hain banda khud khuda malum hota hai
Bajaate the <i>inne a'abduhu</i> ki bansuri har dam	Khuda ke arsh par <i>inni anallah</i> banke nikle'ge
Shariat ka dar hai wagarna ye keh du'n	Khuda khud rasool e khuda ban ke aaya
Wohi jo mustavi e arsh tha khuda hokar	Utar padaa madeene mein Mustafa hokar
Bandage se aapki hamko khudawandi mili	Hai khudawand jaha'n banda rasoolallah ka
Hai khudawand jaha'n banda rasoolallah ka	Hai khudawand jaha'n banda rasoolallah ka

Tarjuma: kaamil peer goya zil e ilaah hai, aise peer ki ziyaarat khuda ki ziyaara hai.

Jhule log jaha'n de bhale phir de sab - saamne dekh ke peer nu'n fareedi pichde rab

Tarjuma: wo log bewaqoof aur bhatke hue hain jo peer ko apne saamne dekh kar bhi rab ke bare mein sawal karte hain.

Mardaan khuda, khuda na baashid - lekin zaqhd, juda na baashid

Tarjuma: Khuda ke bande khuda to nahi hote, lekin khuda se juda bhi nahi hote.

Apna Allah miya'n ne hind mein naam - rakh liya khuwaja ghareeb Nawaz

Janab Ahmad Raza Khan Barelvi ne Rasool Allah ﷺ mein Allah Ta'ala ke hulool ke sath piraan e peer shaikh Abdul Qadir Jeelaani رحمه الله عليه mein Rasool Allah ﷺ ke hulool ko bhi tasleem kiya hai, farmate hain: Huzoor pur noor (yaani Rasool Allah ﷺ) ma'a apni sifaat, Jamaal o jalaal o kamaal o afzaal ke Huzoor pur noor Sayyadna Ghaus ul Aazam par tajalli hain, jis tarha Zaat e Ahadiyyat (yaani Allah Ta'ala) ma'a jumla sifaat o na'aoot o jalaliyat aaina Muhammadi mein tajalli farma hai. ⁹⁶

Qadeem o jaded sufiya ikram ne falsafa e wahdatul wajood aur hulul ko durust sabit karne ke liye badi taweel o taweel bahes ki hain, lekin sacchi baat ye hai ke aaj ke science daur mein aqal ise tasleem karne ke liye qat-an taiyyar nahi, jis tarha esaiyo'n ka aqeeda taslees (T: Trinity) ek me se teen aur teen me se ek, aam aadmi ke liye naaqabil e faham hai, isi tarha sufia ikram ka ye falsafa ke insan Allah mein ya Allah insan mein hulool kiye hue hai, naqaabil e faham hai.

Agar ye falsafa durust hai to iska seedha saadha matlab ye hai ke insan hi dar haqeeqat Allah aur Allah hi dar haqeeqat insan hai. Agar amar waqea ye hai to phir sawal paida hota hai aabid kaun aur mabood kaun? Marne waala kaun hai aur maarne waala kaun? Zinda hone wala kaun hai zinda karne waala kaun? Gunahgaar kaun hai, baqashne wala kaun?

hui, yakaa yak soofiji ne sar uthaaya aur kehne lage Bhaijaan main khuda hu'n. is par maine zameen se ek tinka uthaaa ayr iske 2 tukde karke soofiji se kaha: Aap khuda hain to ise jod dejiye. Soofiji ne dono'n toote hue tukdo'n ko mila kar in par

tawajjoh farmai lekin kya banna tha, sath hi inki wo kaifiyat bhi ghaeb ho gai, jiski wajah se wo khudai ka dawa kar rahe the. (Shariat o Tareeqat: P94)

⁹⁶ Fatawa Africa: P101

Roz e jaza hisab lene wala kaun hai aur dene waala kaun? Aur phir jaza aur saza ke taur par Jannat ya Jahannam me jaane waala kaun hai aur bhejne wala kaun? Is falsafa ko tasleem karne ke baad insan, insan ka maqsad e taqhleeq aur aqhirat ye saari cheeze'n kya ek muamma aur cheestaa'n (T: Paheli, Mua'amma) nahi ban jaati?

Agar Allah Ta'ala ke haa'n waqai musalmano'n ka ye aqeeda qabil e qubool hai to phir yahudiyo'n aur isaiyo'n ka aqeeda *Ibnallah* kyou'n qabil e qubool nahi? Mushrikeen e Makka ka ye aqeeda ke insan Allah ka juz hai kyou'n qabil e qubool nahi? Tarjuma, Aur Inho'n Ne Iske Bando'n Meinse Baaz Ko Iska Juz Banaa Daala⁹⁷ wahdat ul wajood ke qael but-parasto'n ki but-parasti kyou'n qabil e qabool nahi?

Haqeeqat ye hai ke kisi insan ko Allah Ta'ala ki zaat ka juz samajhna (ya Allah ki zaat mein madgham samajhna) ya Allah Ta'ala ko kisi insan mein madgham samajhna, aisa khula aur uriya'n shirk fiz zaat hai jis par Allah Ta'ala ka shaded ghazab badhak sakta hai. Esaiyo'n ne Hazrat Esa عليه السلام ko Allah ka beta (juz) qaraar diya to ispar Allah Ta'ala ne Quran e Majeed mein jo tabserah farmaya hai, iska ek ek lafaz qabil e ghaur hai.

Irshan e Baari Ta'ala hai: Tarjuma, Yaqeenan Kufr Kiya In Logo'n Ne Jinho'n Ne Kaha Mariyam Ka Beta Maseeh Hi Allah Hai Aur Aye NAbi Kaho Agar Allah Maseeh Ibn Mariyam Ko Aur Iski Maa'n Ko Aur Tamaam Zameen Walo'n Ko Halak Kardena Chhahe To Kiski Majaal Hai Ke Isko Is Iraade Se Baaz Rakhe? Allah To Zameen Aur Asmaano Ka Aur Insab Cheezo'n Ka Maalik Hai Jo Zameen Aur Asmaan Ke Darmiyan Paai Jaati Hai, Jo Kuch Chhahta Hai Paida Karta Hai Aur Wo Har Cheez Par Qaadir Hai. ⁹⁸

Surah Mariyam mein isse bhi ziyada saqht alfaz mein in logo'n ko tambeeh ki gai hai, jo bando'n ko Allah Ta'ala ka juz qaraar dete hain, irshad e mubaarak hai: Tarjuma: Wo Kehte Hain Rahman Ne Kisi Ko Beta Banaaya Hai, Saqht Behuda Baat Hai Jo Tum Gadh Laae Ho, Qareeb Hai Ke Asmaan Phat Pade, Zameen Shaqq Ho Jaae Aur Pahad Gir Jaaei'n Is Baat Par Ke Logo'n Ne Rahman Ke Liye Aulad Hone Ka Daawa Kiya Hai. ⁹⁹

Bando'n ko Allah Ta'ala ka juz ya beta qarar dene par Allah Ta'ala ke is shaded ghussa aur narazgi ki wajah saaf zaahir hai ke kisi ko Allah Ta'ala ka juz qarar dene ka laazmi nateeja ye hoga ke is bande mein Allah Ta'ala ki sifaat tasleem ki jaaei'n, mislan ye ke wo haajat rawa aur iqhteyarat aur quwwato'n ka maalik hai.

Yaani shirk fiz-zaat ka laazmi nateeja shirk fis sifaat hai aur jab kisi insan mein Allah Ta'ala ki sifaat tasleem Karli jaaei'n to phir iska laazmi nateeja ye hoga ke iski razaa haasil ki jaae, jiske liye banda tamaam maraasim e uboodiyyat, ruku, sujud, nazar o niyaz, ataa-at o farmabardari bajalaata hai.

Yaani shirk fis sifaat ka laazmi nateeja hai shirk fil ibaadat, goya shirk fiz zaat hi sabse bada darwaza hai, doosri anwa'a e shirk ka. Jaise hi ye darwaza khulta hai, har nu ke shirk ka aghaaz hone lagta hai, yehi wajah hai ke shirk fiz zaat par Allah Ta'ala ka ghaiz o ghazab is qadr bhadakta hai ke mumkin hai asmaan phat jaae, zameen do-laqt ho jaae aur pahad reza reza ho jaae.

Falsafa wahdatul wajood aur hulool ka ye khullam khulla aur uriya'n tasaadam hai aqeeda tauheed ke sath, jisme beshumar maqhlug e khuda peeri mureedi ke chakkat mein aakar phansi hui hai. Deen e Islam ki baqi talimaat par, wahdat ul wajood aur hulool ke kya asaraat hain, ye ek alag tafseel talab mauzoo hai, jo hamari kitab ke mauzu se hat kar hai, is liye ham muqhtasarn chand bato'n ki taraf ishaara karne par iktefa karte hain.

Risaalat

Soofiya ke nazdeek wilaayat, nabuwwat aur risaalat dono'n se afzal hai (Ahle Tashee ke nazdeek bhi wilayat e ali (ya imaamat e ali) nabuwwat se Afzal hai, ye sabit karne ke liye baaz riwayat bhi waza ki gai hain, jaise 'Agar ali na hote to aye Muhammad ﷺ main tujhe bhi paida na karta. ¹⁰⁰

⁹⁷ Surah Zuqhruf: 15

⁹⁸ Surah Maeda: 17

⁹⁹ Surah Mariyam: 66

¹⁰⁰ Islami tasawwuf mein ghair Islami tasawwuf ki amezish P
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Isse qabl jung e ohad mein naad e ali ki riwayat aap padh hi chuke hain, ye ajeeb ittefaaq hai ke ahle tashee aur ahle taswwuf ke buniyad aqaaed bilkul yaksa'n hain, dono'n firqe hulool ko tasleem karte hain dono'n ki aqeedat ka markaz Hazrat Ali رضي الله عنه hain, dono ke nazdeek wilayat, nabuwwat se Afzal hai ahle tashee ke aimma masumeen kaenaat ke zarra zarra ke maalik o muqhtaar hain, jabke ahle taswwuf ke auliya ikram maa-fauq al fitrat quwwat aur iqhteyarat ke maalik samjhe jaate hain')

- Bayazeed Bastami ka irshad hai 'Maine samandar mein ghoti lagaaya, jabke Ambiya iske sahil par hi khade hain' nez farmate hain 'Mera jhanda qiyamat ke roz Muhammad ﷺ ke jhanda se buland hoga' ¹⁰¹
- Hazrat Nizamuddin Auliya رحمه الله عليه farmate hain 'Peer ka farman Rasool Allah ﷺ ke farman ki tarah hai'. ¹⁰²
- Hafiz Shiraazi ka irshad hai: 'Agar tujhe buzrug peer apne musalle ko sharab mein rangeen karne ka hukam de to zaroor aisa karke saalik (sulook ki) manzilo'n ke adaab se nawaaqif nahi hota' ¹⁰³

Quran o Hadees

- Deen e Islam ki buniyad Quran o Hadees par hai, lekin sufiya ke nazdeek in dono ka maqam aur martaba kya hai, iska andaza ek mashoor sufi Afeefuddin Tilsmaani ke is irshad se lagaiye: 'Quran mein tauheed hai kaha'n? wo to purey ka pura shirk se bhara hua hai, jo shaqs iski itteba karega wo kabhi tauheed ke buland martabe par nahi paho'nch sakta' ¹⁰⁴
- Hadees shareef ke bare me Bayazeed Bastami ka ye tabsera padh lena kaafi hoga: 'Tum (ahle shariat) ne apna ilm faut shuda log'n (yaani mohaddiseen) se hasil kiya hai aur hamne apna ilm isi zaat se haasil kiya hai jo hamesha zinda hai (yaani baraah e raast Allah Ta'ala se) ham log kehte hain mere dilne apne rab se riwayat kiya aur tum kehte ho fala'n (rawi) ne mujhse riwayat kiya (aur agar sawal kiya jaae ke) wo rawi kaha'n hai? Jawab milta hai margaya (aur agar poocha jaae ke) is fala'n (rawi) ne fala'n (rawi) se bayan kiya to wo kaha'n hai? Jawab wahi ke margaya hai' ¹⁰⁵

Kya purfareb jawaz, kis qadr jasaarat hai Allah Ta'ala aur iske Rasool ﷺ ke muqable mein? Imam ibn Jauzi is baatil dawa par tabsera karte hue farmate hain: Jisne *Haddasna Qalbi A'an Rabbi* kaha isne dar-parda is baat ka iqraar kiya wo Rasool Allah ﷺ se mustashna hai, pas jo shaqs aisa dawa kare wo kafir hai. ¹⁰⁶

Ibaadat Aur Riyaazat

Soofiya ke ha'n namaz, zakat, haj waghaira ka jis qadr ehteram paaya jaata hai iska tazkera isse qabl deen e qaanqaahi mein guzar chukka hai, yaha'n ham sufiya ki ibadat aur riyazat ke baaz aise khud saaqhta tareeqo'n ka zikar karna chhahte hain, jinhe sufiya ke yaha'n badi qadar o manzelat se dekha jaata hai. Lekin Kitab o Sunnat mein inka jawaz ko kya, shaded muqhalefat paai jaati hai, chand misale'n mulaheza ho'n:

- Piraan e Peer (Hazrat Shaikh Abdul Qadir Jeelani رحمه الله عليه) 15 saal tak namaz e isha ke baad tuloo e subha se pehle ek Quran Shareef khatam karte, aapne ye saare quran paak ek paaou'n par khade hokar khatam kiye (Shariat o Tareeqat P491), nez khud farmate hain: '25 saal tak Iraq ke jungalo'n mein tanha phirta raha, ek saal tak saag ghaas aur phenki hui cheezo'n par guzaara karta raha aur

¹⁰¹ Shariat o Tareeqat P120

¹⁰² Tasawwuf Ki Teen Ahem Kitabe'n: 69

¹⁰³ Shariat o Tareeqat P152

¹⁰⁴ Imam Ibne Taimiya by Kokan Umari P321 - Shariat o Tareeqat P152

¹⁰⁵ Shariat o Tareeqat P152

¹⁰⁶ Talbees e Iblees: 374

paani mutlaqan na piya phir ek saal tak paani bhi peeta raha phir teesre saal sirf paani par guzaara raha, phir ek saal na kuch khaaya na piya na soya' ¹⁰⁷

- Hazrat Bayazeed Bastami 30 saal tak sham ke jungalo'n mein riyaa'at o mujaheda karte rahe, ek saal aap haj ko ge to har qadam par dogana adaa karte the, yaha'n tak ke 12 saal me Makkah paho'nche. ¹⁰⁸
- Hazrat Moinuddin Chishti Ajmeri, kaseer ul mujaaheda the 70 bars tak raat bhar nahi soe. ¹⁰⁹
- Hazrat Fareeduddin Ganj e Shakar ne 40 roz kuwe'n mein baith kar chilla kasha ki. ¹¹⁰
- Hazrat Junaid Baghdadi kaamil 30 saal tak isha ki namaz padhne ke baad ek paaou'n par khade hokar Allah Allah karte rahe. ¹¹¹
- Khuwaja Mohammad Chishti ne apne makan mein ek gehra kuwa'n khudwa rakha tha, jismein ulte latak kar ibaadat ilaahi mein masroof rehte. ¹¹²
- Hazrat Mullah Shah Qadri farmaya karte: Tamam umar hamko ghusl e janaabat aur ehtelaam ki haajat nahi hui, kyou'nke ye dono'n ghusl, nikah aur neend se mutalliq hain, hamne na nikah kiya hai, na sotey hain. ¹¹³

Ibaadat aur riyaa'at ke ye tamam tareeqe Kitab o Sunnat se to door hain hi, lekin tajjub ki baat ye hai ke jis qadr ye tareeqe Kitab o Sunnat se door hain isi qadr Hinduism ki ibaadat aur riyazat ke tareeqo'n se qareeb hain. Aainda safhaat mein Hinduism ka muta'alea karne ke baad aapko andaza hoga ke dono'n mazaahib mein kis qadr naqaabil e yaqeen had tak yagaaniyat aur mumasalat paai jaati hai.

Jaza Aur Saza

Falsafa wahdat ul wajood aur hulool ke mutabiq choo'nke insan khud to kuch bhi nahi, balke wohi zaat e barhaq kaenaat ki har cheez (bashamool insan) mein jalwah gar hai, lehaza insan wohi karta hai jo zat e barhaq chhahti hai. Insan isi raaste par chalta hai, jispar wo zaat e barhaq chalaana chhahti hai.

Insan ka apna koi iraada hai na iqhteyar, is nazariye ne ahle tasawwuf ke nazdeek neki aur buraai, halaal o haram, ataa-at aur nafarmaani, sawaab o azaab, jazaa o sazaa ka tasawwur hi khatam kar diya hai, yehi wajah hai ke aksar soofiya hazrat ne apni tehriro'n mein Jannat aur Dozaqh ka tamasqhar aur mazaqh udaaya hai.

- Hazrat Nizamuddin Auliya apne malfuzat 'Fawaaed al Fawaaed' mein farmate hain, qiyamat ke roz Hazrat Maroof Qharqi ko hukam hoga bahisht meni chalo. Wo kahe'nge: Main nahi jaata, maine teri bahisht ke liye ibaadat nahi ki thi. Chunache farishto'n ko hukam diya jaaega ke inhe noor ki zanjeero'n mein jakad kar khee'nchte khee'nchte bahisht mein lejaao. ¹¹⁴
- Hazrat Rabea Basri ke bare mein kaha jata hai ke inho ne ek roz daahine hath mein paani ka piyaala aur baa'e'n hath mein aag ka angaara liya aur farmaya ye Jannat hai aur ye Jahannam hai. Is Jannat ko Jahannam par undelti hu'n, taakey na rahe Jannat na rahe Jahannam aur log khalis Allah ki ibaadat kare'n

¹⁰⁷ Ghous us Saqlain P83

¹⁰⁸ Sufiya Naqshbandiya P89) (Shariat o Tareeqat P491

¹⁰⁹ Tareeqh e Mashaa'eq Chisht: 155) (Shariat o Tareeqat P591

¹¹⁰ Tareeqh Mashaa'eq Chisht: 174) (Shariat o Tareeqat P340

¹¹¹ Sufiya e Naqshbandiya P89) (Shariat o Tareeqat P491

¹¹² Seer al Auliya P46) (Shariat o Tareeqat P431

¹¹³ Hadeeqatul Auliya P57) (Shariat o Tareeqat P491

¹¹⁴ Shariat o Tareeqat P500

Karamaat

Soofiya ikram, wahdat ul wajood aur hulool ke qaael hone ki wajah se khudaai iqhteyaraat rakhte hain, is liye zindo'n ko maar sakte hain, murdo'n ko zinda kar sakte hain, hawa mein udh sakte hain, qismate'n badal sakte hain. Chand misaale'n mulaheza ho'n.

- Ek dafa Piraan e Peer Shaikh Abdul Qadir Jeelani رحمه الله عليه ne murghi ka saalan khaa kar haddiy'an ek taraf rakh dee'n, in haddiyo'n par hath rakh kar farmaya *Qum beiznillah* to wo murghi zinda ho gai. ¹¹⁵
- Ek gawayye ki qabar par Piran e Peer ne *Qum Beizni* kaha, qabar phati aur wo murda gaata hua nikal aaya. ¹¹⁶
- Syed Maudood Chishti ki wafat 97 saal ki umar mein hui, aapki namaz e janaaza Awwal Rijal ul Ghaib (faut shuda buzrug) ne padhi, phir aam aadmi ne iske baad janaza khud ba khud udne laga is karaamat se beshumar logo'n ne Islam qubool kiya. ¹¹⁷
- Khuwaja Usman Haroni ne wazu ka dogana adaa kiya aur ek kamsin bacche ko god mein lekar aag mein chale gae aur 2 ghandte isme rahe, aag ne dono par koi asar na kiya is par bahot se aatish parast musalman ho gae. ¹¹⁸
- Ek aurat Khuwaja Fareeduddin Ganj e Shakar ke paas roti hui aai aur kaha, baadshah ne mere begunah bacche to taqhtadaar par latakwa diya hai, chunache aap ashab samet waha'n paho'nce aur kaha 'Ilaahi agar ye begunah hai to ise zinda karde' ladka zinda ho gaya aur sath chalne laga, ye karamat dekh ar 1000 Hindu musalman ho gae. ¹¹⁹
- Ek shaqs ne baargaah e Ghausiya mein ladke ki darqhuwast ki, aapne iske haq mein dua farmai, ittefaaq se ladki paida hogai. Aap ne farmaya ise lekar ghar le jao aur qudrat ka karishma dekho, jab ghar aaya to ise ladki ki bajaee ladka paaya. ¹²⁰
- Piraan e Peer Ghaus ul Aazam Madeena se haazri dekar nange paaou'n Baghdad aa rahe the, raaste mein ek chor mila, jo lootna chhahta tha, jab chor koi lm hua ke Aap Ghaus ul Aazam hain to qadmo'n par gir pada aur zaban par Ya Sayyadi Abdul Qadir Shai-an Lillah jaari ho gaya, aapko iski haalat par raham aagaya iski islah ke liye baargaah e ilaahi mein mutawajjo hue, ghaib se nidaa aai. Chor ko hidayat o rehnumaai karte ho qutub banado, chuna che aapki ek nigah e faiz se wo qutub ke darje par faaiz ho gaya. ¹²¹
- Miya'n Ismail Lahore al Ma'aruf Miya'n Kalaa'n ne subha ki namaz ke baad salam pherte waqt jab nigah e karam daali to daae'n taraf ke muqtadi sabke sab haafiz e quran ban gae aur baaei'n taraf ke naazerah padhne waale. ¹²²
- Khuwaja Alauddin Saabir Kaliyari ko Khuwaja Fareeduddin Gunj e Shakar ne kaliyar bheja ek roz Khuwaja Sahab Imam ke musalle par baith gae, logo'n ne mana kiya to farmaya Qutub ka rutba qaazi se badhkar hai. Logo'n ne zabardasti musalla se uthaa diya. Hazrat ko masjid mein namaz padhne ke liye jagah na mili to masjid ko muqhatib karke farmaya: Log sajda hain tu bhi sajda kar, ye baat sunte hi masjid ma'a chat aur diwaar ke logo'n par gir padi aur sab log halak hogae. ¹²³

¹¹⁵ Seerat e Ghaus P191

¹¹⁶ Tafreeh al Khaatir P19) (Shariat o Tareeqat P412

¹¹⁷ (Tareeq Mashaaeq Chisht P160) (Shariat o Tareeqat P418

¹¹⁸ Tareeq Mashaaeq Chisht P124) (Shariat o Tareeqat P375

¹¹⁹ Israr al Auliya P110-111) (Shariat o Tareeqat P376

¹²⁰ Safeena tul Auliya P17) (Shariat o Tareeqat P299

¹²¹ Seerat e Ghausiya P640) (Shariat o Tareeqat 173

¹²² Hadeeqatul Auliya P176) (Shariat o Tareeqat P304

¹²³ Hadeeqa tul Auliya P70) (Shariat o Tareeqat P196

Baatiniyat

KoS se baraah e raast mutasaadam aqaaed par parda daalne ke liye ahle tasawwuf ne baatiniyyat ka sahaara bhi liya hai. Kaha jaata hai ke Quran o Hadees ke alfaz ke 2 maani hain, ek zaahiri aur doosre baatini (ya haqeeqi) ye aqeeda batiniyat kehlaata hai. Ahle tasawwuf ke nazdeek dono maani ko aapas mein wohi nisbat hai jo chilke ko maghaz se hoti hai. Yaani batini maani zaaheri maani se Afzal aur muqaddam hain. Zaaheri maani se to ulama waqif hain, lekin batini maani ko sirf ahle israr o rumooz hi jaante hain, in israar o rumooz ka munabba'a auliya ikram ke mukashfe, muraqabe, mushahede aur ilham ya phir buzrug'o'n ka faiz aur tawajjoh qarar diya gaya jiske zariye shariat mutahhera ki manmaani taweelo'n ki gae'e'n. mislan Quran e Majeed ki ayat ka tarjuma hai ke: Apne Rab Ki Ibaadat Is Aaqhri Ghadi Tak Karte Raho, Jiska Aana Yaqeeni Hai (Yaani Maut).¹²⁴

Ahle tasawwuf ke nazdeek ye ulama (ahle zaahir) ka mutarjama hai, iska baatini ya haqeeqi tarjuma ye hai ke Sirf Is Waqt Tak Apne Rab Ki Ibaadat Karo, Jab Tak Tumhe Yaqeen (ma'arefat) Haasil Na Ho Jaaye. Yaqeen ya ma'arefat se muraad ma'arefat e ilaahi hai, yaani jab Allah Ta'ala ki pehchaan ho jaye to soofiya ke nazdeek, namaz, roza, zakath, haj aur tilawat waghaira ki zaroorat baaqi nahi rehti. Isi tarha doosri jagah, Tere Rabne Faisla Kardiya Hai Ke Tum Log Kisi Ki Ibaadat Na Karo Magar, Sirf Iski.¹²⁵

Ye ulama ka tarjuma hai aur ahle israr o rumooz ka tarjuma ye hai: Tum Na Ibaadat Karoge, Magar Wo Isi (Yaani Allah) Ki Hogi, Jis Cheez Ki Bhi Ibaadat Karoge. Jiska matlab ye hai ke tum khuwah kisi insan ko sajda karo, ya qabar ko ya kisi mujassame aur but ko wo dar haqeeqat Allah Ta'ala hi ki ibadat hogi.

Kamla Tauheed *Laa Ilaaha Illallah* ka saaf aur seedha matlab ye hai ke Allah ke siwa koi ilaah nahi. Soofiya ke nazdeek iska matlab hai *Laa Maujood Illallah* yaani duniya mein Allah Ta'ala ke siwa koi cheez maujood nahi. Ilah ka tarjuma maujood karke ahle tasawwuf ne kalma tauheed se apna nazariya wahdat ul wajood to saabit kardiya lekin sath hi kalma tauheed ko kalma shirk mein badal daala. Tarjuma, Jo Baat Inse Kahi Gai Thee, Zaalimo Ne Ise Badal Kar Kuch Aur Kardiya.¹²⁶

Batiniyat ke parde mein Kitab o Sunnat ke ehkamaat aur aqaaed ki manmaani taweelo'n ke alaawa ahle tasawwuf ne kaif, jazb, masti, isteghraaq, sukar (Behoshi) aur Sahu (hosh) jaisee istelahaat waza karke jise chhaha halaal qaraar de diya, jise chhaha haram tehraaya. Eman ki tareef ye ki gaye ke ye dar asal ishq haqeeqi (ishq ilaahi) doosra naam hai iske sath hi ye falsafa taraasha gaya ke ishq haqeeqi ka husool ishq e majaan ke baghair mumkin hi nahi, chunache ishq e majaan ke saare lawazemaat, ghina, mausiqi, raqs o suroor, sama'a, wajad, haal waghaira aur hus o ishq ki dastaano aur jam o saboo ki baato'n se labrez shayari mubaah tehri.

Shaikh Hussain Lahore jinke ek brahman ladke ke sath ishq ka qissa ham *Deen e Qaanaqaahi* mein bayan kar chuke hain, ke bare mein *Khazeenatul Asfiyaa* mein likha hai ke wo behloul daryaa ke khaleefa the 36 saal viraane mein riyazat o mujaaheda kiya, raat ko daata gunj baqsh ke mazar par etekaaf baithe. Apne tareeqa malaamatiya iqhteyaar kiya, chaar aabru ka safaaya, hath mein sharab ka piyaala, surood o naghma, chang o rubab, tamam quyuood sharai se azaad jis taraf chhahte nikal jaate.¹²⁷

Ye baat batiniyat jiske khushnuma parde mein ahle hawaahwas deen e Islam ke aqaed hi nahi, aqhlq aur sharm o haya ka daman bhi taar taar karte rahe aur phir bhi baqaul maulana alfat Hussain haali رحمه الله عليه

Na Tauheed Mein Kuch Khalal Isse Aae Na Islam Bigde Na Eman Jaaye

Qareen ikram! Falsafa wahdatul wajood aur hulool ke nateeje mein paida hone waali gumraahi ka ye muqtasar sa ta'aruf hai, jisse baqhoobi andaaza lagaaya jaa sakta ha, ke musalman ko ilhad o kufr o shirk ke raasta par daalne mein is baatil falsafa ka kitna bada hissa hai?

¹²⁴ Surah Hujarat: 99)

¹²⁵ Surah Bani Israel: 23

¹²⁶ Surah Baqra: 59

¹²⁷ Shariat o Tareeqat P204

Hind o Paak Ka Qadeem Tareen Mazhab - Hindumat

1500 saal qabl Maseeh, jaha'n gard Aryan aqwan wast asia se aakar waadi e Sindh ke ilaaqe hadpa aur mohanjodharo mein aabaad hue'n. ye ilaaqe is waqt barresagheer ki tehzeeb o tamaddun ka sar cashma samjhe jaate the. Hinduo'n ki pehli muqaddas kitab *Rig Ved* inhi Aryan aqwam ke mufakkireen ne likhi, jo inke devi devtao'n ki azmat ke geeto'n par mushtamil hai. Yahee'n se Hindu mazhab ki ibteda hui (Shariat o Tareeqat: 204) jiska matlab ye hai ke Hindu mazhab guzishta 3500 saal se barre sagheer ki tehzeeb o tamaddun, ma'asherat aur mazahib par asar andaz hota chala aa raha hai.

Hindumat ke alaawa budhmat aur jainmat ka shumar bhi qadeem tareen mazahib mein hota hai, budhmat ka baani gautam budh 563 BC mein paida hua aur 483 BC mein 80 saal ki umar paakar faut hua, jabke jainmat ka baani mahaweer jain 599 BC mein paida hua aur 72 saal ki umar paakar 527 BC mein faut hua, jiska matlab ye hai ke ye dono mazhab bhi kam az kam 400-500 saal BC se barre sagheer ki tehzeeb o tamaddun, muaasherat aur mazaahib par asar andaaz ho rahe hain.

Hindumat, budhmat, jainmat teeno mazaahib wahdatul wajood aur hulool ke falsafa par eman rakhte hain, budhmat ke pairukaar gautambudh ko Allah Ta'ala ka avtar samajh kar iske mujassamo aur moortiyo'n ki pooja aur parastish karte hain, jainmat ke pairukaar mahaweer ke mujassame ke alaawa tamaam mazaahir e qudrat mislan suraj, chand, sitaare, shajar, hajar, dariya, samandar, aaga aur hawa waghaira ki parastish karte hain.

Hindumat ke pairukaar apni qaum ki azeem shaqsiyat (mard o aurat) ke mujassamo ke alaawa mazaahir e qudrat ki parastish bhi karte hain, Hindu kutub mein iske alaawa jin cheezo'n ko qaabil e parastish kaha gaya hai inme gaae (bashamool gaae ka makkhan, doodh, ghee, peshab aur gobar), bail, aag, peepal ka daraqht, haathi, sher, saanp, choohe, suwar aur bandar bhi shamil hain. Inke but aur mujassame bhi ibaadat ke liye mandiro'n mein rakhe jaate hain, aurat aur mard ke azaa e tanasul bhi qaabil e parastish samjhe jaate hain, chunache Shivji maharaj ki pooja iske mardaana azu e tanaasul ki pooja karke ki jaati hai aur Shakti devi ki pooja iske zanaana azu tanaasul ki pooja karke ki jaati hai. (guzishta dino vishwa Hindu parishad ke rehnuma Ram chandar ji ne khadawo'n ki pooja aur parastish karne ki muhim ka baqaaeda aghaaz kiya, aqhbaraat mein jo tasaweer shaee huee'n inme raam chandar ji aala qism ki khadaawe'n pakad kar tazeeman khade nazar aa rahe hain (mulaheza ho Nawa e Waqt 8 October 1992) goya ab mazkura baala ashiya ke sath sath khadave'n bhi Hinduo'n ki muqaddas ashiya mein shamil ho gai hain.

Barre Sagheer mein but parasti ke qadeem tareen teeno mazaahib ke muqhtasar taaruf ke baad ham Hindu mazhab ki baaz talimaat ka tazkerah karna chhahte hain, taakey ye andaza kiya jaa sake ke barre sagheer hind o paak mein shirk ki isha-at aur tarweej mein Hindumat ke asaraat kis qadr gehre hain.

Hindu Mazhab Mein Ibaadat aur Riyaazat Ke Tareeqe

Hindu mazhab ki talimaat ke mutaabiq najat haasil karne ke liye Hindu door jungalo aur ghaaro'n mein rehte, apne jism ko riyazato'n se tarah tarah ki takleefe'n paho'nchate. Garmi, sardi, barish, aur retili zameeno par nange badan rehna apni riyazato'n ka muqaddas amal samajhte, jaha'n ye apne aap ko deewanawar takleefe'n paho'nchakar angaaro'n par lot kar, garam suraj mein nange badan baith kar, kaa'nto'n ke bistan par let kar, daraqhto'n ki shaqho'n par ghanto'n latak kar aur apne hath ko be-harkat banaakar, ya sarse ooncha lejaakar itne taweel arse tak rakhte taakey wo behis ho jaaei'n aur sookh kar kaanta ban jaaei'n.

In jismaani azaar ki riyazato'n ke sath sath Hindumat mein dimaghi aur ruhani mashaqqato'n ko bhi najat ka zariya samjha jaata. Chunache Hindu tanha shaher se bahar ghaur o fikar mein masroof rehte aur inme se bahot se jho'npdiyo'n mein apne guru ki rehnumai mein group bana kar bhi rehte. Inme se kuch group bheek par guzaara karte hue siyaahat karte, inme se kuch maadarzaad barhana rehte aur kuch langoti bandh lete. Bharat ke tool o arz mein is qism ke chata-dhaari ya nang dhadang aur khaakstar maile sadhuo'n ki ek badi tadaad

jungalo, dariyao aur pahado mein kasrat se paai jaati hai aur aam Hindu muashre mein inki pooja tak ki jaati hai. ¹²⁸

Ruhani quwwat aur zabt e nafs ke husool ki khatir riyaaazat ka ek ahem tareeqa Yoga, ejad kiya gaya. Jispar Hindumat, budhmat aur jainmat ke pairukaar sabhi amal karte hain is tareeqa riyazat mein yogi itni der tak saa'ns rok lete hain ke maut ka shuba hone lagta hai, dilki harkat kai spar asar nahi hota.

Sardi, garmi inpar asar andaz nahi hoti, yogi taweel tareen faaqe ke baad bhi zinda rehte hain, arthshastr ke naama nigar is tarz e riyaaazat par tabsera karte hue aaqhir mein likhte hain ke ye saari maghribi ilm al ajsaam ke mahareen ke liye to hairan kun ho sakti hain lekin muslim soofiya ke liye chanda'n hairan kun nahi. Kyou'nke Islami taswwuf ke bahot se silsilo'n, bilqusoos Naqshbandi silsile mein fanafillah ya fanafish shaikh ya zikar e qalb kea ur aad mein jis dam ke kai tareeq hain, jinpar soofiya aamil hote hain. ¹²⁹

Yoga ibaadat ka ek bhayanak nazaara sadhuo'n aur yogiyo'n ka dahekte hue shole fisha'n angaro'n par nange qadam chalna aur baghair jale, saalim nikal aana hai. Tez dhaar nokeele khanjar se ek gal se doosre gaal taka ur naak ked ono hisso'n taka ur dono hoto'n ke aar paar khanjar utaar dena aur is tarha ghanto'n khade rehna, taaza kaa'nto aur nokili keelo'n ke bista par lete rehna ya raat din dono paio'n ya ek pair ke sahaare khada rehna, ya taang aur ek hath ko is taweel arsa tak be masroof bana dena ke wo sookh jaae, ya musalsal ulte latke rehna, saari umar har mausam aur barish mein barhana rehna, tamaam umar saniyasi yaani kuwaara rehna ya apne tamaam ahle khaana se alag hokar buland pahado'n ke ghara'n mein giyaan dhiyaan karna waghaira bhi yoga ibaadat ke muqhtalif tareeqe hain. Ise Hindu yogi dharm ya vedant yaani taswwuf ke mazaahir qarar dete hain. ¹³⁰

Hindumat aur budhmat mein jantar mantar aur jadu ke zariye ibadat ka tareeqa bhi raaej hai. Ibaadat ka ye tareeqa iqhteyar karne walo'n ko taantrik firqa kehte hain, ye log jadui mantar jaise aadam mani padmani om yoga ke andaz mein giyan dhiyan ko najat ka zariya samajhte hain. Qadeem Vedic literature bataata hai ke sadhu aur inke baaz tabaqaat jadu aur sifli amalayat mein maharat haasil karne ke amal dohraaya karte the. Is firq mein tez behosh karne wali sharabo'n ka peena, gosht aur machli khana, jinsi afaal ka badh chad kar karna, ghilazato'n ko ghiza banana, mazhabi rasm'o'n ke naam par qatal karna jaise qabeeh aur makruh harkaat bhi ibaadat samjhi jaati hai. ¹³¹

Hindu Buzrug'o'n Ke Maa-Fauq ul Fitrat Iqhteyaraat

Jis tarha musulmano ke haa'n ghous, qutub, najeeb, abdaal, wali, faqeer aur darwesh waghaira muqhtalif maraatib aur manaasib ke buzrug samjhe jaate hain. Jinhe mafauq al fitrat quwwat aur iqhteyaraat haasil hote hain. Isi tarha Hinduo'n mein Rish muni, mahatma, avtar, sadhu, sant, saniyasi, yogi, shastri aur cathurvedi waghaira muqhtalif maraatib aur manaasib ke buzrug samjhe jaate hain, jinhe maafauq al fitrar quwwat aur iqhteyaraat haasil hote hain.

Hinduo'n ki muqaddas kitabo'n ke mutabiq ye buzrug maazi haal aur mustaqbil ko dekh sakte hain. Jannat mein daudte hue jaa sakte hain, devtao'n ke darbar mein inka bade ezaz se isteqbal kiya jaata hai, ye itni zabardast jadu taaqat ke maalik hote hain ke agar chhahe'n to pahado'n ko uthaa kar samandar mein phaink de'n ye ek nigah se apne dushmato ko jalaa kar khaakstar kar sakte hain.

Tamam faslo'n ko barbad kar sakte hain, agar ye khush ho jaae'n to poore shaher ko tabahi se bacha sakte hain, daulat mein zabardast izaafa kar sakte hain, qahet saali se bacha sakte hain, dushmano ke hamle rok sakte hain. (Muqaddama Arth Shastr P99-100) Muni wo muqaddas insan hain jo koi kapda nahi pahenti, hawa ko

¹²⁸ Muqaddama Arth Shastr P99

¹²⁹ Muqaddama Arth Shastr P129

¹³⁰ Muqaddama Arth Shastr P130

¹³¹ Muqaddama Arth Shastr P117

bataur libas istemal karte hain, jinki ghiza inki khamoshi hai, wo hawa mein ud sakte hain aur parindo se oopar jaa sakte hain, ye muni tamam insano ke andar poshida khayalo'n ko jaante hain.

Kyou'nke inho ne wo sharab pi hui hai jo aam insano ke liye zaher hai (Muqaddama Arth Shastr P98) Shivji ke bete Ganesh ke bare mein Hinduo'n ka aqeeda hai ke wo kisi bhi mushkil ko asaan kar sakte hain, agar chhahe'n to kisi ke liye bhi mushkil paida kar sakte hain, is liye bacha jab padhne ki umar ko paho'nchta hai to sabse pehle ise ganesh ki pooja karna hi sikhaaya jaata hai. ¹³²

Hindu Buzrugo'n Ki Baaz Karaamaat

Hinduo'n ki muqaddas kutub mein apne buzrugo'n se mansoob bahot si karamat ka tazkerah milta hai, ham yaha'n do-chaar misaalo'n par hi iktefa kare'nge.

- a. Hinduo'n ki mazhabi kitab Ramayan mein raam aur rawan ka taweel qissa diya gaya hai, ke raam apni biwi sita ke sath jungalat mein zindagi basar kar raha tha, lank aka raja rawan iski bivi ko aghwa karke le gaya, raam ne hanuman (bandaro'n ke shaensha) ki madad se zabardast khooni jung ke baad apni biwi wapaa haasil Karli, lekin muqaddas qawaneen ke tahat ise baad mein alag kar diya. Sita ye gham bardasht na kar saki aur apne aapko halak karne ke liye aag mein kood gai. Agni devta jo muqaddas aag ke maalik hain, inho ne aag ko huka mdiya ke wo bujh jaae aur sita ko na jalaae, is tarha sita dahekti hui aag se saalim nikal aai aur apne bedagh kirdar ka sabut faraham kar diya. ¹³³
- b. Ek baar budhmat ke darwesh (bhikshu) ne ye muajjeza dikhlaya ke ek pathar se ek hi raat mein isne hazaro'n shaaq waala aam ka daraq paida kar diya. ¹³⁴

Ek taraf budhmat ke bhikshu ka ye muajjeza aur doosri taraf budhmat ke baani gautam budh ke bare mein ye diltashp khabar mulaheza ho 'Hyderabad ki khubsurat saagar jheel mein ek chote jahaz se gautam budh ka mujassama phisal kar jheel mein gir gaya mujassame ke wazan 450 ton tha aur rise 9 may ko bodh purnaiya ke mauqa par naqab kushai ke liye nasab kiya jaana tha. Ye mujassama duniya ka sabse bada mujassama tha, is hadsa mein (gautam budh ko bachaate bachaate) 10 afrat jheel mein doob gae aur 6 afraad zaqhm ho gae. ¹³⁵

Mushrikeen ke mabudo'n ki asal haqeeqat to yehi hai khuwah wo Buddhist ho'n ke Hindu ke musalman ke, tarjuma: Is Allah Ke Siwa Ki Doosra Ilaah Nahi, Aaqhir Tum Kahan Se Dhoka Khaa Rahe Ho.' ¹³⁶

- c. Mohabbat ke devta (Kaama) aur iski biwi (Rati) aur in devi devtao'n ke dost khaas taur se mausam e bahar ke khuda, jab baaham khelte to Kaama Devta apne phoolu'n ke teero'n se Shiv par barish karte aur shiv apni teesri ankh se in teero par nigah daalte to ye teer bujhi hui khaak ki shakal mein tabah hojaate aur wo har qism ke nuqsan se mehfooz rehta, kyou'nke wo jismani shakal se azaad tha. ¹³⁷
- d. Hinduo'n k eek devta ganesh ke walid shivji ke bare mein riwayat hai ke devi parvati (Hindu In Teeno Shaqsiyato'n Ke But Aur Murtiya'n Taraash Kar Poojte Hain) (in ki biwi ka naam) ne ek din tahiyya kar liye ke shiva inke ghushl ke waqt shararatan ghushl khaana mein ghush kar inhe pareshan karte hain, chunache iska sadde baab karne ke liye insani putla banaaya aur isme jaan daalkar ise ghushl khane ke darwaze par pehra dene ke liye bitha diya.

Phir ye hua ke shiv hasb e aadat devi parwati ko chedne aur sataane ke liye ghushl kahan ki simt chale aae. Inki hairat ki inteza na rahi, jab inho ne ghushl khane ke darwaze par ek khubsurat bacche ko pehra dete dekha, shiv ne ghushl khane mein gusne ki Kitab o Sunnat hish ki to is bacche ne raasta rok liya,

¹³² Roznaama Siyaasat, Kalam fikr o nazar dated: 20 Sep 1991
Hyderabad, India

¹³³ Muqaddama Arth Shastr P101- 102

¹³⁴ Muqaddama Arth Shastr P116- 117

¹³⁵ Nawa e Waqt 11 march 1990

¹³⁶ Surah Fatir: 3

¹³⁷ Muqaddama Arth Shastr P90

shiv ko is mazahemat par itna ghussa aaya ke inho ne trishul se iska sar kaat kar dhad se alag kar diya. Devi parvati ke liye ye qatl shadeed sadme ke maujab bana, tab shiv ne mulazemeen ko hukam diya ke wo fauri kisi ka sar kaat kar le aae'n.

Mulazemeen bhaage baahar nikle to sabse pehle inka saamna hathi se hue aur wo hathi ka sar kaat ke le aae, shiv ne bacche ked had par hathi ka sar jamakar phir se jaan daaldi aur devi parwati bacche ko nai zindagi se bahot khush huei'n. ¹³⁸

Hindu talimaat ka mutalea karne ke baad ye andaza lagaana mushkil nahi hai ke musalmano k eek nae firqe *Ahle Tasawwuf* ke aqaaed aur talimaat Hindu mazhab se kis darja mutassir hain. Aqeeda wahdatul wajood aur hulool yaksa'n. Ibaadat aur riyazat ke tareeq yaksa'n, buzrug'o'n ke maa-fauq al fitrat iqhteyaraat yaksa'n aur buzrug'o'n ki karamat ka silsila bhi yaksa'n.

Agar koi farq hai to wo hai sirf naamo ka. Tamaam muamelat mein ham aahangi aur yaksaniyat paalene ke baad hamare liye Hindustan ki tareeq mein aisi misaale'n baais e tajjub nahi rehti ke Hindu log, musalman peero'n, faqeero'n ke mureed kyou'n ban gae aur musalman Hindu sadhuo'n aur jogiyo'n ke giyan dhiyan mein kyou'n hissa lene lage (*Zobdatul Arefeen Qadwah as Saakeleen - Hafiz Ghulam Qaadar, apne zamane ke qutub al aqtaab aur ghaus al aghwaas aur mehboob e khuda the, jinka faiz ruhaani, har qhaas o aam ke liye ab tak jaari hai, yehi wajah thee ke Hindu, sikh, esaa, har qaum aur firqa ke log aapse faiz ruhaani haasil karte the. Aapke urs mein tamam firqo'n ke log shamil hote the aapke tamaam mureed in baasifaa faiz e ruhaani se maala maal aur paabad shara'a shareef hain (Riyaz us Saakeleen P272 - Shariat o Tareeqat P477) doosri taraf ismailiya firqa ke peer shamsuddin sahab Kashmir tashreef laae to taqiyya karke apne aapko yaha'n ke bashindo'n ke rang mein rang liya. Ek din jab Hindu dashee ki khusi mein garba raqas kar rahe the, peer sahab bhi is raqs mein shareek ho gae aur 28 geet tasneef farmae. Isis tarha ek doosre peer sadaruddin sahab (Ismaili) ne Hindustan mein aakar apna Hinduaana naam Sri Dev (bada darwesh) rakh liya aur logo'n ko bataaya ke Vishnu ka daswa'n avtar hazrat Ali رضي الله عنه ki shakal mein zaahir ho chukka hai, iske peeche sufiyo'n ki zaban mein Mohammad aur ali ki tareef mein bhajan gaaya karte the.* ¹³⁹

Is iqhtelat ka nateeja ye hai ke hind o paak ke musalmano ki askariyat jis Islam par aaj amal paira hai ispar Kitab o Sunnat ki bajaaye Hindu mazhab ke nuqoosh kahee'n ziyada gehre aur mumaya'n hain.

Hukumraan Tabqa

Barre Sagheer hind o pak mein shirk o bidat ke asbaab talash karte hue aksar ye baat kahi jaati hai ke choo'nke yaha'n Islam pehli sadi hijri ke aaqhir mein is waqt paho'ncha jab Muhammad bin Qaasim رحمه الله ne 93 H mein Sindh fateh kiya, is waqt Muhammad bin Qasim رحمه الله aur iski afwaj ke jald wapaa chale jaane ki wajah se awwalan Islam khalis kitab o sunnat ki shakal mein paho'ncha hi nahi, saaniyan Islam ki ye dawat bade mehdood paimaane par thee, yehi wajah hai ke barre sagheer ke musalmano ki askariyat ke afkaar o amaal mein mushrikaana aur Hinduaana rasm o riwaj bade wazeh aur numaya'n hain.

Tariqhee etebaar se ye baat durust sabit nahi hoti amar waqea ye hai ke sar zamen barre sagheer ahed e faruqi (15H) se hi Sahaaba Ikram رضوان الله عليهم اجمعين ke wurood Masood se behrawar honi shuroo ho gai thee, ahed e farooqi aur ahed e usmani mein Islami riyasat ke zer e nagee'n aane waale mumalik mein Shaam, Misr, Iraq, Yeman, Turkistan, Samarqand, Buqhara, Turki, Afriqa aur Hindustan mein Maalabar, Jazaaer Saraandeeq, Maleep, Gujrat aur Sindh ke ilaaqe shamil the.

¹³⁸ Roznama Siyasat, Fikar o Nazar Hyderabad dated: 20 Sep 1991

¹³⁹ Islami Tasawwuf Mein Ghair Islami Tasawwuf ki Aameezish P 23-33

Is arsa mein sarzameen hind me tashreef laane waale Sahaba Ikram رضوان الله عليهم أجمعين ki ta'adaad 25, tabeen ki ta'adad 37 aur taba-tabaeen ki tadad 15 bataai jaati hai (Aqleem Hind Mein Ashaa-at e Islam By Ghazi Uzair) goya pehli sadi hijri ke aghaaz mein hi Islam barre sagheer hind o pak mein khali Kitab o Sunnat ki shakla mein paho'ch gaya tha aur Hindumat ke hazaro'n saala purine aur gehre asaraat ke bawajood Sahaba Ikram رضوان الله عليهم أجمعين, Tabaeen, Taba-Tabaeen رحمه الله عليه ki saee jameela ke nateeje mein musalsil wusa'at pazeer tha. Jo baat tareeqi haqaaeq se saabit hai wo ye ke jab kabhi muwahhid aur momin afrad bar sar iqtedar aae to wo Islam ki shan o shaukat mein izaaf-e baais bae.

Muhammad bin Qasim ke baad Sultan Sabaktageen, Sultan Mehmud Ghaznavi aur Sultan Shahabuddin Muhammad Ghauri ka ahed (986-1175 CE) is baat ka wazeh sabot hai ke is daur mein Islam barre sagheer ki ek zabardast siyaasi aur samaji quwwat ban gaya tha. Iske bar-aks jab kabhi mulhid aur bedeen qism ke log sareer araae hukumat hue to wo Islam ki paspai aur ruswaai ka baais bane iski ek wazeh misaal ahed e kubra hai, jisme sarkari taur par *Laa Ilaaha Illallah Allahu Akbar Khalifatullah* musalmano ka kalma qarar diya gaya. Akbar ko darbar mein baqaaeda sajda kiya jaata, nabuwwat, wahi, hashar-nashar aur Jannat o dozaqh ka mazaq udaaya jaata, namaz, roza, haj aur deegar Islami sha'aer par khullam khulla eterazaat kiye jaate, sood, juwa aur sharab halal tehraae gae, suwwar ko ek muqaddas janwar qarar diya gaya.

Hinduo'n ki khushnudi haasil karne ke liye gae ka gosht haram qarar diya gaya. Diwali, dashera, rakhi, Poonam, shivratri jaise tevhar Hinduaana rusoom ke sath sarkari sateh par manaae jaate (Tajdeed o Ahya e Deen by Syed Abul A'ala Maududi P80) Haqeeqat ye hai Hindustan mein Hindu mazhab ke ahya aur shik ke phailao ka asal sabab aise hi bedeen aur iqtedar parast musalman hukumran the.

Taqseem e hind ke baad ka jaeza liya jaae to ye haqeeqat aur bhi wazeh hokar saamne aati hai ke shirk o bidat aur laadiniyat ko phailane ya rokne mein hukumrano'n ka kirdar badi ehmiyat rakhta hai, hamare nazdeek har Pakistani ko is sawal par sanjeedgi se ghaur karna chahiye ke aakhir kya waha hai ke duniya ki wo wahed riyasat jo kam o besh nisf sadi qabl mahez kalma tauheed *Laa Ilaaha Illallah* ki buniyad par ma'ariz wujood mein aai thee, isme aaj bhi kalma tauheed ke nifaaz ka door door koi nishan nazar nahi aaraha?

Agar is ka sabab jahaalat qaraar diya jaae to jahaalat khatam karne ki zimmedaari bhi hukumraano par thee, agar iska sabab nizam e taleem qarar diya jaae to nizam e taleem ko badalne ki zimmedari bhi hukumrano par thee. Agar iska sabab deen e qanqaahi qaraar diya jaae to deen e qanqaahi ke alambardaaro'n ko raah e raast par laana bhi hukumraano ki zimmedaari the, lekin almiya to ye hai ke tauheed ke nifaaz ke muqaddas fareeza ki baja-aawari to rahi door ki baat, hamare hukumran khud Kitab o Sunnat ke nifaaz ki rah mein sabse badi rukaawat bante aae hain. Sarkari sateh par sharai hudood ko zaalimana qaraar dena, qisaas, diyyat aur qanoon e shadat ko daqiyaanoosi kehna, Islami sha'ar ka mazaq udaana, soodi nizam ke tahaffuz ke liye adalato'n ke darwaaze khatkhataana, aaili qawaneen aur family planning jaise ghair Islami mansube zabardasti musallat karna, saqaafati taafo'n, qawwalo'n, mughniyo'n aur mausiqaaro'n ko pazirai baqashna (*ek ziyaafa mein wazir e azam ne police band ki dilkash dhuno'n se khus hokar band master ko 50,000 rupiya inam diya.* ¹⁴⁰

Saal nu aur jashn e azaadi jaisi taqareeb ke bahane sharab o shabab ki mehfile'n munaqqid karna, hamare izzat ma'aab hukumrano ka mamul ban chukka hai, doosri taraf khidmat e Islam ke naam par hamare sabhi hukumran (illa masha allah) jo karnaame sar anjaam dete chale aa rahe hain inme sabse numaya'n aur sar e fehrist deen e qanqaahi se aqeedat ka izhar aur iska tahaffuz hai, shayad hamare hukumraano ke nazdeek Islam ka sabse imteyaazi wasaf yehi hai ke baani e Pakistan Muhammad Ali

Jinha se lekar marhoom Muhammad Ziaul Haq taka ur Hakeem ul Ummat allama Muhammad Iqbal رحمته Se lekar marhoom Hafeez Jalandhari tak tamaam qaumi leadaro'n ke khoobsurat sang e marmar ke munaqqash mazar tamer karaae jaae'n, inpar mujawar (guard) muta'ayyin kiye jaaei'n qaumi dino'n mein inke mazaro'n par haazri di jaae. Phoolo'n ki chadare'n cadhaai jaaei'n.

Salaami di jaae, fateha khuwaani aur quran khuwani ke zariye inhe sawab paho'nchane ka shogal farmaya jaae. To ye deen e Islam ki bahot badi khidmat hai.

Yaad rahe baani e Pakistan Muhammad Ali Jinha ke mazar ki dekh bhall aur hifaazat ke liye baqaaeda ek alag management board qaaem hai, jiske mulaazim sarkari khazane se tanqhuwah paate hain, guzishta baras mazar ke taqaddus ke khatir senet ki standing committee ne mazar ke ird gird 6 farlaang ke ilaaqe mein mazar se buland kisi bhi imarat ki tamer par pabandi aaed karne ka faisla kiya hai. ¹⁴¹

(Yaad rahe Makka Muazzama mein baitullah shareef ki imarat ke ird gird baitullah shareef se dugnee, tignee buland o baala imarate'n maujood hain jo masjid ul haram ke bilkul qareeb waqe hain, isi tarha madina munawwara mein roza e rasool ﷺ ke ird gird roza mubaarak se dugni tigni buland o baala imarate'n maujood hain, jinme aam log rahaish pazeer hain, ulama ikram ke nazdeek in rahaeshi imarato'n ki wajah se na t baitullah shareef ka taqaddus majruh hota hai na roza e rasool ﷺ ka.)

1975 mein shahinsha iran ne sone ka darwaza syed ali hajweri رحمه الله عليه ke mazar kin azar kiya, jise Pakistan ke is waqt ke wazir e azam ne apne hatho'n se darbar mein nasab farmaya. 1989 mein wafaaqi government ne jhang mein ek mazar ki tamer o tazain ke liye 18lakh rupiye ka atiya sarkari khazane se adaa kiya (Saheefa Ahle Hadees Karachi 16 Dec 1989)

1991 mein Syed Ali Haweri ke urs ka iftetah wazir e aala Punjab ne mazaro ko 40 man arq e gulab se ghushl dekar kiya (Roznaama Jung 23 July 1991) jabke is saal 'Data Sahab' ke 948 urs ke iftetah ke liye janab wazir e azam ba nafs e nafees tashreef le gae, mazar par phulo'n ke chaadar cadhaai, fateha khuwaani ki, mazar se mutsal masjid mein namaz e isha adaa ki aur doodh ki sabeel ka iftetaah kiya, nez mulk mein shariat ke nifaz, Kashmir aur falasteen ki azaadi, Afghanistan mein aman o istehkaam aur mulk ki yekjaheti taraqqi aur khushaali ke liye dua'e'n maangee'n. ¹⁴²

Guzishta dino'n wazir e azam sahab Uzbekistan tashreef le gae, jaha'n inho'n ne 40 lakh dollar (taqreeban 1 crore Pakistani rupiya) imam bukhari رحمه الله عليه ke mazar ki tamir ke liye bataru atiya inaaya farmaya. ¹⁴³

Mazkura baala chand misaalo'n ke bain as satoor, ahle baseerat ke samajhne ke liye bahot kuch majood hai, aisi sarzameen, jike farma rawa khud ye 'khidmat e Islam' sar anjam de rahe ho'n, waha'n ke awam ki aksariyyat agar gali gali, mahella mahella, gaou'n gaou'n, shab o roz, maraakiz e shirk qaaem karne mein masroof e amal ho'n to isme tajjub ki kaunsi baat hai? Kaha jaata hai 'Awaam Apne Hukumrano Ke Deen Par Chalte Hain.'

Ye Daur Apne Ibrahim Ki Talash Mein Hai

Sanam Kada Hai Jaha'n Laa Ilaaha Illallah

¹⁴¹ Roznaama Jung 14 Aug 1991

¹⁴² Roznaama Jung 19 August 1992

¹⁴³ Majalla Ad Daawah 1992

Pas Che Baaed Kurd?

Jaisa ke ham pehle wazeh kar chuke hain ke insani muashre mein tamam tar shar o fasad ki asal buniyad shirk hi hai, shirk ka zaher jis tezi se muashre mein saraiyat kar raha hai isi tezi se poori qaum halakat aur barbaadi ki taraf badti chali jaa rahi hai, is surat e haal ka taqaaza ye hai ke aqeeda tauheed ka shaoor rakhne wale log inferadi aur ijtemaai har satah par shirk ke khilaf jihad karne ka azm kare'n.

Inferadi satah par sab se pehle apne apne garo'n mein ahle o ayal par tawajjo de'n jin ke bare mein Allah Ta'ala ka wazeh hukam bhi hai. Tarjuma, Aye Logo Jo Eman Laae Ho, Apne Aapko Aur Apne Ahle o Ayaal Ko (Jahannam Ki) Aag Se Bachaao (Surah Tehreem: 6) iske baad apne azeez o aqaarib, dost ehbaab par tawajjoh di jaae aur phir ghar ghar, gali gali, mahella mahella aur basti bast jaakar aqeeda tauheed ki dawat pesh ki jaae. Logo'n ko shirk ki halaakat kheziyo'n aur tabah kaariyo'n se aagah kiya jaae.

Ijtemaai sateh par mulk mein agar koi giroh ya jamat khaalis tauheed ki buniyad par ghalba Islam ke liye jaddo jahad kar rahi ho to iske sath taoon kiya jaae, koi fard ya idaara ye muqaddas fareeza anjaam de raha ho to iske sath taoon kiya jaae. Koi aqhbhar jareeda, ya risaala is kaar e qhair mein masroof ho to iske sath taoon kiya jaae, shirk apne saamne hote dekhna aur phir ise rokne ya mitane ke liye jaddo jahad na karna saraasar Allah Ta'ala ke azab ko dawat dena hai, ek hadees shareef mein irshad Mubarak hai: jab log koi khilaf shrai kaam hota dekhe au rise na roke'n to qareb hai ke Allah Ta'ala in sab par azaab naazil farmade. ¹⁴⁴

Ek doosri hadees shareef mein irshad e Nabvi ﷺ hai: is zaat ki qasam jiske hath mein meri jaan hai, tum dusro'n ko neki ka hukam dete raho, aur buraai se rokte raho, waran Allah Ta'ala tumpar azaab naazil kardega. Phir tum isse dua karoge to wo tumhari dua bhi qubool nahi karega. ¹⁴⁵

Ghaur farmaiye ke agar aam gunaho'n se logo'n ko na rokne par azab naazil ho sakt ahi, to phir shirk jise khud Allah Ta'ala ne sabse bada gunah (zulm) qarar diya hai.... Ko na rokne par azab kyou'n nazil na hoga? Rasool Allah ﷺ ka irshad Mubarak hai: jo shaqs khilaf e sharai kaam hota dekhe to ise chhahiye ke wo ise hath se roke, agar iski taaqat na ho to phir zaban se roke aur agar iski bhi taaqat na ho to phir dil se hi bura jaane aur ye eman ka kamzor tareen darja hai. ¹⁴⁶

Pas aye ahle eman! Apne aap ko Allah Ta'ala ke azab se bachaao aur har haal mein shirk ke khilaf jihad karne ke liye uth khade ho. Jo jaan se karsakta ho wo jaan se kare, jo maal se kar sakta ho wo maal se kare, jo hath se kar sakta ho wo hath se kare, jo zuban se kar sakta ho wo zuban se kare aur jo qalam se kar sakta ho wo qalam se kare. Irshad e Baari Ta'ala hai: Niklo, Quwah Halke Ho Ya Bojhal Aur Jihad Karo Allah Ta'ala Ki Raah Mein Apne Maalo'n Aur Apni Jaano'n Ke Sath, Ye Tumhare Liye Behtar Hai Agar Tum Jaano. ¹⁴⁷

¹⁴⁴ Ibne Majja, Tirmizi

¹⁴⁵ Tirmizi

¹⁴⁶ Saheeh Muslim

¹⁴⁷ Surah Tauba: 41

An Niyyah - Niyyat Ke Masa'el

Mas-ala 1 - Amaal Ke Ajar o Sawaab Ka Daar o Madaar Niyyat Par Hai

Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna ke: Amaal Ka Daar o Madaar Niyyato'n Par Hai, Har shaqs ko amaal ka badla niyyat ke mutaabiq milega. Jisne duniya haasil karne ki niyyat se hijrat ki, ise duniya milge aur jisne kisi aurat se nikah ke liye hijrat ki (ise aurat hi milegi) pas muhajir ki hijrat ka silaa wahi hai jiske liye isne hijrat ki. ¹⁴⁸

Hazrat Abu Obaida bin Muhammad bin Ammar bin Yaasir رضي الله عنه apne baap se riwayat karte hain ke Hazrat Ammar bin Yasir رضي الله عنه ko mushriko'n ne pakad liya aur is waqt tak na chhoda (yaani saza dete rahe) jab tak inho'n ne Rasool Allah ﷺ ko gali na di aur inke mabudo'n ka bhalai se tazkirah na kiya. Jab Hazrat Ammar رضي الله عنه Rasool Allah ﷺ ki khidmat mein haazir hue to

Aap ﷺ ne poocha: kya hua?

Hazrat Ammar رضي الله عنه ne arz kiya: Bahot bura hua ya Rasool Allah ﷺ! mujhe is waqt tak nahi chhoda gaya jab tak maine Aap ﷺ ke baare mein nazeba kalimat na kahe aur inke mabudo'n ki tareef nahi ki.

Aap ﷺ ne pucha: Apne dil ki kya kaifiyat mehsoos karte ho?

Hazrat Ammar رضي الله عنه ne arz kiya: Eman se poori tarah mutmaeen hai.

Tab Aap ﷺ ne irshad farmaya: Agar ye mushrik dobara aisa kare'n to tu bhi aisa hi karna. ¹⁴⁹

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala tumhari surato'n aur maalo'n ko nahi dekhta, balke tumhare dilo'n (ki niyyat) aur amaal dekhta hai. ¹⁵⁰

Hazrat Abu Darda رضي الله عنه ko Rasool Allah ﷺ ki baat paho'nchi ke Aap ﷺ ne irshad farmaya: Jo shaqs (raat ko) apne bistar par is niyyat se leta ke uth kar tahajjud ki namaz padhe ga, lekin iski ankho'n par neend is qadar ghalib aagai ke subha hogai to ise iski niyyat ka sawab mil jaaega aur iski neend iske rab kei taraf se ispar sadqa shumar hogi. ¹⁵¹

¹⁴⁸ Bukhari, Kitab Bida al Wahi

¹⁴⁹ Baheqi

¹⁵⁰ Muslim: Kitab al Bir was Salah

¹⁵¹ Saheeh Sunan Nisai by Albani V1 H1686

Fazal Allah Ta'ala Tauheed - Tauheed Ki Fazeelat

Mas-ala 2 - Kalma Tauheed Ka Iqar Deen e Islam Ka Sabse Pehla Buniyadi Rukn Hai

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Hazrat Maaz رضي الله عنه ko Haakim e Yemen banaakar bheja to farmaya: Logo'n ko (pehle) *Laailaaha Illallah* aur phir ye ke main yaani (Muhammad ﷺ) Allah Ta'ala ka Rasool hu'n. Iski taraf dawat dena, agar wo ise maan le'n to phir inhe batana ke Allah Ta'ala ne har din raat mein in par 5 namaze'n farz ki hain, agar wo ise bhi maan le'n to phir inhe batana ke Allah Ta'ala ne inke maalo'n par zakat farz ki hai jo inke maldaro'n se wasul ki jaegi aur inke fuqara ko di jaegi. ¹⁵²

Mas-ala 3 - Ghair Muslim Kalma Tauheed Ka Iqar Karle To Ise Qatal Karna Mana Hai

Hazrat Usama bin Zaid رضي الله عنه kehte hain ke Rasool Allah ﷺ ne hame ek Lashkar mein bheja, harqaat (ek gaou'n ka naam) mein hamne *Juhniya* (Qabeele ka naam) se subha ke waqt jung ki, ek aadmi se mera saamna hua to isne *Laa Ilaaha Illallah* padha lekine maine ise barchi se maar daala. (baad me) mere dil mein tashweesh paida hui (ke maine ghalat kiya ya saheeh) to maine Rasool Allah ﷺ se iska zikar kiya to Aap ﷺ ne farmaya: Kya usne *Laa Ilaaha Illallah* kaha aur tune ise qatal kar daala?

Maine arz kiya: Ya Rasool Allah ﷺ! Isne hathiyar ke dar se kalima padha tha.

Aap ﷺ ne farmaya: kya tune iska dil cheer kar dekh liya tha ke tujhe pata chal gaya, isne khuloos e dil se kalma padha tha ya nahi?, phir Aap ﷺ baar baar yehi baat irshad farmate rahe, yaha'n tak ke maine arzu ki ke kaash main aajke roz musalman hua hota. ¹⁵³

¹⁵² Bukhari: Kitab ul Zakat

¹⁵³ Muslim: Kitab ul Eman

Mas-ala 4 - Kalima Tauheed Par Eman Gunaho'n Ke Kaffarah Ka Baais Banega

Hazrat Abu Zar رضي الله عنه kehte hain, main Rasool Allah ﷺ ki khidmat mein hazir hua aap ek safaid kapde mein so rahe the, main dobaarah haazir hua tab bhi aap so rahe the, main teesri baar aaya to aap jag rahe the, main aap ke paas baith gaya, aapne farmaya: Jis shaqs ne *Laa Ilaaha Illallah* kaha aur isi par mara wo Jannat mein daqhil hoga.

Maine Arz kiya: Khuwah zina kiya ho, khuwah chori ki ho?

Aap ﷺ ne irshad farmaya: Khuwah zina kiya ho, khuwah chori ki ho.

Maine arz kiya: Khuwah zina kiya ho, khuwah chori ki ho?

Aap ﷺ ne irshad farmaya: Khuwah zina kiya ho, khuwah chori ki ho. Ye baat Aap ne 3 baar farmai, phir cahoti martaba aap ne farmaya: khuwah Abu Zar ki naak khaak alooda ho. Pas jab Abu Zar رضي الله عنه (aapki majlis se uthkar) baahar aae to keh rahe the, khuwah Abu Zar ki naak khaak alooda ho. ¹⁵⁴

Hazrat Abdullah bin Umru bin Aas رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke qiyamat ke din Allah Ta'ala saari maqhllooq ke saamne meri ummat ke ek admi ko laaega aur iske saamne (gunaho'n) ke 99 daftar rakh diye jaaen'ge, har daftar hadde nigah tak phailaa hoga, phir Allah Ta'ala us aadmi se pooche ga: Tu apne in amaal me se kisi ka inkar karta hai? Kya (naama e amaal taiyyar karne waale) mere kaatibo'n ne tujh par zulm to nahi kiya?

Wo admi kahega: Nahi Ya Allah.

Phir Allah Ta'ala poochega (in gunaho'n ke bare mein) tere paas koi uzar hai?

Wo kahega: Nahi Ya Allah

Allah Ta'ala phir irshad farmaega: Accha tehro! Hamare paas tumhari ek neki bhi hai aur aaj tumpar koi zulm nahi hoga, chunache ek khagaz ka tukda laaya jaaega, jisme *Ash Hadu Alla Ilaaha Illallah wa Anna Muhammad Abduhu Wa Rasuluhu* tehreer hoga.

Allah Ta'ala irshad farmaega: naama eamaal ka wazan hone ki jaga chale jao

Banda arz karega: Ya Alah is chote se khagaz ke tukde ko mere gunaho'n ke her se kya nisbat ho sakti hai?

Allah Ta'ala irshad farmaega: Bande! Aaj tum par koi zulm nahi kiya jaaega (Yaani har chote bade amal ka hisaab zarur hoga)

Rasool Allah ﷺ ne farmaya: Gunaho'n ke her tarazu k eek paddle mein aur kaghaz ka tukda doosre paddle mein rakh diya jaaega. Gunaho'n ke daftar halke saabit ho'nge aur kaghaz ka tukda bhari ho jaaega. (Phir Aap ﷺ ne irshad farmaya) Allah Ta'ala ke naam se ziyaada koi cheez bhari nahi ho sakti. ¹⁵⁵

Hazrat Anas رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai, Allah Ta'ala farmata hai:

Aye Ibne Aadam! Tu Jab Tak Mujhe Pukarta Rahega Aur Mujhse Baqshish Ki Ummeed Rakhega Main Tujhse Sarzad Hone Waala Har Gunah Baqashta Rahu'nga.

Aye Ibne Adam! Mujhe Koi Parwah Nahi, Agar Tumhare Gunah Asmaan Ke Kinare Tak Paho'nch Jaaen'g Aur Tu Mujhse Baqshish Talab Kare To Main Tujhe Baqash Du'nga.

Aye Ibne Adam! Mujhe Koi Parwah Nahi Agar Tum Rooey Zameen Ke Baraabar Gunah Lekar Aae Aur Mujhe Is Haal Mein Mile Ke Kisi Ko Mere Sath Shareek Na Kiya Ho To Main Tooey Zameen Ke Baraabar Hi Tujhe Maghfirat Ataa Karun'ga (Yaani saare gunah maaf karunga). ¹⁵⁶

¹⁵⁴ Muslim: Kitab ul Eman

¹⁵⁵ Saheeh Sunan Trimizi by Albani H2805

¹⁵⁶ Saheeh Sunan Tirmizi: H2805

Mas-ala 4 - Khuloos e dil Se Kalima Tauheed Ka Iqrar Karne Wale Ke Liye Rasool Allah ﷺ Sifarish Kare'nge.

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Qiyamat ke roz meri sifarish se faizyab hone wale log wo hain, jinho ne sacche dil se ya (aap ne farmaya) ji-jaan se *Laa Ilaaha Illallah* ka iqrar kiya hai. ¹⁵⁷

Hazrat Abu Huraira رضي الله عنه kehte hain: Rasool Allah ﷺ ne farmaya: Har Nabi ke liye ek dua aisi hai jo zarur qubool hoti hai, tamaam ambiya ne wo dua duniya hi mein maang li, lekin maine apni dua qiyaamat ke din apni ummat ki shafa-at ke liye mehfooz kar rakhi hai. Meri shafa-at in sha Allah har is shaqs ke liye hogi jo is haal mein mara ke isne kisi ko Allah Ta'ala ke sath shareek nahi kiya. ¹⁵⁸

Mas-ala 7 - Khuloos e Dil Se Kalima Tauheed Ka Iqrar Arsh e Ilaahi Se Qurbat Ka Zariya Hai

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jab banda sacche dil se *Laa Ilaaha Illallah* kehta hai to iske liye asmaan ke darwaze khol diye jaate hain, yaha'n tak ke wo arsh tak paho'nch jaata hai, basharte ke, kabeera gunaho'n se bachta rahe. ¹⁵⁹

Mas-ala 8 - Khuloos e dil se Kalima Tauheed Ki Gawaahi Dene Waale Par Jahannam Haraam Hai

Hazrat Anas bin Maalik رضي الله عنه se riwayat hai ke Maaz bin Jabal رضي الله عنه Rasool Allah ﷺ ke peeche sawari par baithe the. Aap ﷺ ne farmaya: Aye Maaz!

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ!, Aapka farmabardaar haazir hai.

Aap ﷺ ne phir farmaya: Aye Maaz!

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ!, Aapka farmabardaar haazir hai.

Aap ﷺ ne farmaya: Jo shaqs gawahi de ke Allah Ta'ala ke siwa koi Ilaah nahi aur Muhammad ﷺ iske bande aur Rasool hain, Allah Ta'ala isko Jahannam par haram kardega.

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ kya main logo'n ko isse agaah na kardun, taakey wo khush ho jaei'ng.

Aap ﷺ ne irshad farmaya: phir to log sirf isi par takiya kar le'nge (amaal ki fikr nahi kare'nge)

Chunache, Hazrat Maaz رضي الله عنه ne gunah se bachne ke liye marte waqt ye hadees bayan ki. ¹⁶⁰

Mas-ala 9 - Khuloos e Dil Se Kalima Tauheed Ka Iqrar Karne Waala Jannat Mein Jaaega.

Hazrat Anas رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jo shaqs is haal mein mara ke sacche dilse gawaahi deta tha, ke Allah Ta'ala ke siwa koi Ilaah nahi aur Muhammad ﷺ Allah ke Rasool hain, wo Jannat mein daqhil hoga. ¹⁶¹

Wazaahat: Tauheed ki fazeelat ke bare min mazkura baala tamaam ahadees mein muwahhid ke Jannat mein jaane ki zamanat ka matlab ye hargiz nahi ke muwahhid jaise amal chhahe karta rahe, wo gunaho'n ki saza paae baghair seedha Jannat mein chala jaaega. Balke in tamaam ahadees ka mafhoom ye hai ke muwahhid apne gunaho'n ki saza bhugatne ke baad ya Allah Ta'ala ki taraf se gunah muaaf kiye jaane ke baad Jannat mein zaroor jaaega aur jis tarha mushrik ka daaemi thikaana Jahannam hai isi tarha muwahhid ka daaemi thikiaana Jannat hoga.

¹⁵⁷ Bukahri: Kitab ul Ilm

¹⁵⁸ Muslim: Kitab ul Eman

¹⁵⁹ Saheeh Tirmizi by Albani H2839

¹⁶⁰ Muslim: Kitab ul Eman

¹⁶¹ Musnad Ahmad: Silsila Ahadees as Saheeha by Albani P348

Ehmiyatut Tauheed - Tauheed Ki Ehmiyat

Mas-ala 10 - Aqeeda Tauheed Par Eman Na Laane Waale Jahannam Me Jaa'e'nge

Hazrat Abdullah bin Masood رضي الله عنه kehte hain, Rasool Allah ﷺ ne farmaya: Jo shawa is haal mein mare ke Allah Ta'ala ke sath kisi ko shareek tehraaya tha, wo aag mein daqhil hoga (Bukhari: Kitab ul Eman)

Hazrat Jabir bin Abdullah رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke: jisne Allah Ta'ala se is haal mein mulaqaat ki, ke iske sath kisi ko shareek nahi tehraaya wo Jannat mein daqhil hoga aur jo Allah Ta'ala se is haal mein mil aka isne Allah Ta'ala ke sath shirk kiya ho wo Jahannam mein jaaega. ¹⁶²

Mas-ala 11 - Tauheed Ka Iqar Na Karne Walo'n Ko Nabi SE Qaraabatdaari Bhi Jahannam Ke Azaab Se Nahi Bachaa Sakegi.

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jahannamiy'n meinse sabse halka azaab Abu Taalib ko hoga, wo aag ki 2 jutiya'n pehne ho'nge, jisse inka damagh khaul raha hoga. ¹⁶³

Wazaahat: doosri hadees mas-ala 97 ke tahet mulaheza farmae'n.

Mas-ala 12 - Rasool Allah ﷺ Ne HAZrat Muaaz رضي الله عنه Ko Shirk Karne Ki Bajaae Qatal Ho Jaane Ya Aag Mein Jal Jaane Ki Naseehar Farmaai

Hazrat Maaz رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne mujhe 10 baato'n ki takeed farmaai

1. Allah Ta'ala ke sath kisi ko shareek na karna, quwah tumhe qatal kar diya jaae ya aag mein jalaa diya jaae.
2. Apne waledain ki nafarmaani na karna, quwah wo tumhe tumhare ahle aur maal se alag hone ka hukam de'n.
3. Jaan boojh ke farz namaz tark na karna, kyou'nke jisne farz namaz jaan bujh kart ark ki wo Allah Ta'ala ki hifaazat ya baqshish ke zimma se nikal gaya.
4. Sharab na peena, kyou'nke ye tamaam be-haya'iy'o'n ka sar-cashma hai.
5. Gunah se bachna, kyou'nke gunah se Allah Ta'ala ka ghazab naazil hota hai.
6. Maidan e jung se bhagne se garez karna, quwah log mar rahe ho'n.
7. Jab (kisi jagah wabaa ya bimaari ke baais) log marne lage'n aur tum pehlse waha'n muqem ho to wahee'n tehre rehna.
8. Apne ahl o ayaal par taufeeq ke mutaabiq kharch karna
9. Apne ahl o ayaal ko (den par chalaane ke liye) laathi ke istemaal se garez nahi karna.
10. Allah Ta'ala ke baare mein inhe daraate rehna. ¹⁶⁴

Mas-ala 13 - Aqeeda Tauheed Par Eman Na Rakhne Waale Ko Iske Nek Amaal Qiyaamat Ke Din Koi Faaeda Nahi De'nge.

Hazrat Ayesha رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ se arz kiya ke: Jada'an ka beta, zamaana jahiliyyat mein silah rahmi karta tha, miskeen ko khaana khilaata tha, kya ye kaam ise faaeda de'nge?

Aap ﷺ ne irshad farmaya: ise kuch faaeda na de'nge, kyou'nke isne kabhi you'n nahi kaha: Aye Mere Rab! Qiyaamat ke din mere gunah maaf farmaana. ¹⁶⁵

¹⁶² Muslim: Kitab ul Eman

¹⁶³ Muslim: Kitab ul Eman

¹⁶⁴ Saheeh Targheeb wat Tarheeb by Albani

¹⁶⁵ Muslim: Kitabul Eman

Mas-ala 14 - Aqeeda Tauheed Par Eman Na Rakhne Wale Ko Marne Ke Baad Kisi Doosre Shaqs Ki Dua Ya Nek Amal Ka Sawab Nahi Paho'nchta

Hazrat Abdullah bin Umro رضي الله عنه se riwayat hai ke Aas bin Wael ne jahiliyyat mein 100 ount qurban karne kin azar maani the. Hussham bin Aasim ne apne hisse ke 50 ount zubah kar diye, lekin Hazrat Umro رضي الله عنه ne Rasool Allah ﷺ se masla dariyaft kiya to Aap ﷺ ne farmaya: Agar Tumhara baap tauheed parast hota aur tum iski taraf se roze rakhte ya sadqa karte to ise sawab mil jaata. ¹⁶⁶

Mas-ala 15 - Tauheed ka Iqrar Na Karne Waalo'n Ke Khilaf Hukumat e Waqt Ko Jung Karne Ka Hukam

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Mujhe logo'n se ladne ka hukam diya gaya hai, yaha'n tak ke wo *Laa Ilaaha Illallah* ka iqrar kare'n. Mujhpar eman laae'n, meri laai hui talimaat par eman laae'n. agar wo aisa kare'n to inho'n ne apne khoon (yaani jaane'n) aur pane maal mujhse bacha liye, magar haq ke badle aur inke amaal ka hisaab Allah Ta'ala ke zimme hai. ¹⁶⁷

Wazaahat: 1. Magar haq ke badle ka matlab ye hai ke wo koi aisa kaam kare'n jiski saza qatal ho, mislan qatal ya zina ya murtad hona waghaira to phir inhe shariat ke mutaabiq qatl ki saza di jaaegi.

2. Tauheed ka iqrar na karne waale agar Islami hukumat ke tahet zimmi bankar rehna qubool kar le'n to phir inke khilaf jung nahi hogi.

¹⁶⁶ Musnad Ahmad: Muntaqi ul Aqhbār, Kitab ul Janaaez

¹⁶⁷ Muslim: Kitab ul Eman

At Tauheed Fee Dhau al Quran - Tauheed Quran e Majeed Ki Raushni Mein

Mas-ala 16 - Allah Ta'ala khud Tauheed Ki Gawahi Deta Hai

At Ne Khudh Shahadat Di Hai Ke Iske Siwa Koi Ilah Nahi, Nez Farishte Aur Ilm Waale Log Jo Insan Par Quran e Majeed Hain Wo Bhi (Yehi Shahadat Dete Hain) Waqai Is Zabardast Aur Hakeem Ke Alawa Koi Ilaah Nahi Hai. ¹⁶⁸

Mas-ala 17 - Quran e Majeed Ne Logo'n Ko Sirf Ek (1) Allah Ta'ala Ki Ibaadat Aur Bandagi Ki Dawat di Hai

Logo'n! Tumhara Ilah To Bas Ek Hi Hai, Iske Siwa Koi Ilaah Nahi, Wo Bada Maherban Aur Nihayat Raham Karne Waala Hai. ¹⁶⁹

Allah Ta'ala ke Siwa Kisi Doosre Ilaah Ko Na Pukaaro, Iske Siwa Koi Ilaah Nahi, Iski Zaat Ke Siwa Har Cheez Halak Hone Waali Hai, Farmarawaai Usi Ke Liye Hai Aur Usi Ki Taraf Tum Sab Paltaae Jaane Waale Ho. ¹⁷⁰

Iske Siwa Koi Ilaah Nahi, Wohi Zindagi Ataa Karta Hai, Wohi Maut Deta Hai Wo Tumhara Bhi Rab Hai Aur Tumhare Abaa o Ajdaad Jo Guzar Chuke, Inka Bhi Rab Hai. ¹⁷¹

Mas-ala 18 - Tamaam Ambiya Ikram Aur Rasoolo'n Ne Sabse Pehle Apni Apni Qaumo'n Ko Aqeeda Tauheed Ki Dawat Di

1. Hazrat Nuh عليه السلام

Hamne Nuh Ko Iski Qaum Ki Taraf Bheja, Inho'n Ne Kaha Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi Hai, Main Tumhare Haq Mein Ek Haulnaak Dinke Azaab Se Dartu Hu'n. ¹⁷²

2. Hazrat Hud عليه السلام

Aur Qaum e Aad Ki Taraf Hamne Unke Bhai Hud عليه السلام Ko Bheja, Inho'n Ne Kaha, Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi, Phir Kya Tum Ghalat Rawish Se Parhez Na Karoge? ¹⁷³

3. Hazrat Saleh عليه السلام

Aur Qaum e Samud Ki Taraf Inke Bhai Saleh عليه السلام Ko Bheja, Inho'n Ne Kaha! Aye Biradaraan Tum Allah Ta'al Ki Bandagi Karo Iske Siwa Tumhara Koi Ilaah Nahi Hai, Tumhare Paas Tumhare Rabki Taraf Se Khuli Daleel Aagai Hai. Ye Allah Ta'ala Ki Oontni Tumhare Liye Ek Nishani Hai, Lehaza Ise Chhod-do Ke Allah Ta'ala Ki Zameen Mein Charti Phire Isko Kisi Bure Iraade Se Hath Na Lagaana Warna Ek Dardnaak Azaab Tumhe'n Aalega. ¹⁷⁴

4. Hazrat Shuaib عليه السلام

Aur Madiyan Walo'n Ki Taraf Hamne Unke Bhai Shuaib عليه السلام Ko Bheja, Inho'ne Kaha: Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi, Tumhare Paas Tumhare Rabki Taraf Se Wazeh Daleel Aagi Hai, Lehaza Wazan Aur Paimaane Poore Karo, Logo'n Ko Inki Cheezo'n Mein Ghaata Na Do Aur Zameen Mein Fasaad Barpa Na Karo, Jabke Iski Islah Ho Chuki, Isi Mein Tumhari Bhalai Hai, Agar Tum Waqai Momin Ho. ¹⁷⁵

5. Hazrat Ibrahim عليه السلام

Aur Ibrahim عليه السلام Ne Apni Qaum Se Kaha: Allah Ta'ala Ki Bandagi Karo Isi Se Daro, Ye Tumhare Liye Behtar Hai, Agar Tum Jaano. Tum Allah Ta'ala Ko chhodh Kar Jinki Ibaadat Kar Rahe Ho Wo To Mahez But Hain Aur Tum Ek Jhoot Gadh Rahe Ho. Dar Haqeeqat Allah Ta'ala Ke Siwa Kinki Tum Parastish Karte Ho, Wo Tumhe Rizq

¹⁶⁸ Surah Al Imran: 18

¹⁶⁹ Surah Baqra: 163

¹⁷⁰ Surah Qasas: 88

¹⁷¹ Surah Duqhan: 8

¹⁷² Surah Araaf: 59

¹⁷³ Surah Araaf: 65

¹⁷⁴ Surah Araaf: 73

¹⁷⁵ Surah Araaf: 85

Tak Dene Ka Iqhteyar Nahi Rakhte (lehaza) Allah Ta'ala Se Rizq Maa'ngo Aur Usi Ki Bandagi Karo Aur Isi Kar Shukar Adaa Karo, Usi Ki Taraf Tum Bulaae Jaane Waale Ho. ¹⁷⁶

6. Hazrat Yusuf عليه السلام

Allah Ta'ala ko Chhodkar Jinki Tum Bandagi Kar Rahe Ho, Iske Siwa Kuch Nahi Hain Ke Bas Chand Naam Hain, Jo Tumne Aur Tumhare Abaa o Ajdad Ne Rakh Liye Hain, Allah Ta'ala Ne Inke Liye Koi Sanad Naazil Nahi Ki. ¹⁷⁷

7. Hazrat Esa عليه السلام

Haqeeqat Ye Hai Ke Allah Ta'ala Mera Bhi Rab Hai Aur Tumhara Bhi Rab, Lehaza Usi Ki Tum Ibaadat Karo, Yehi Seedha Raasta Hai. ¹⁷⁸

8. Hazrat Muhammad صلى الله عليه وسلم

Aye Muhammad ﷺ Keh Deejiye, Mainto Bas Khabardar Karne Waala Hu'n Ke Koi Haqeeqi Ma'abood Nahi, Magar AT, Jo Yakta Hai, Sab Par Ghalib Asmaano Aur Zameen Ka Maalik Aur In Saari Cheezo'n Ka Maalik Jo Inke Darmiyan Hain, Wo Zabardast Bhi Hai Aur Baqashne Waala Bhi. ¹⁷⁹

9. Deegar Tamaam Ambiya Ikram o Rusul

Hamne Tumse Pehle Jo Rasool Bhi Bheja Hai Isko Yehi Wahi Ki Hai Ke Mere Siwa Koi Ilaah Nahi, Pas Tum Log Meri Hi Bandagi Karo. ¹⁸⁰

Mas-ala 19 - Kisi Nabi Ne Allah Ta'ala Ke Siwa Apni Ya Kisi Doosre Ki Bandagi Ki Dawat Nahi Di

Kisi Insan Ka Ye Kaam Nahi Ke Allah Ta'ala Ise Kitab Aur Nabuwwat Ataa Farmae Aur Wo Logo'n Se Kahe Ke Allah Ta'ala Ke Bajaae Tum Mere Bande Ban Jaao Wo To Yehi Kahaga Ke Sacche Rabbani Bano, Jaisa Ke Iski Kitab Ki Taleem Ka Taqaaza Hai, Jise Tum Padhte Aur Padhaate Ho. ¹⁸¹

Mas-ala 20 - Aqeeda Tauheed Insan Ki Fitrat Mein Shamil Hai

(Aye Nabi!) Yaksu Hokaar Apna Ruqh Is Deen (Islam) Ki Simt Mein Jamaado Aur Qaaem Ho Jaao Is Fitrat Par Jispar Allah Ta'ala Ne Insano Ko Paida Kiya Hai, Allah Ta'ala Ki Banaai Hui Saaqht Badli Nahi Jaa Sakti, Yehi Seedah Deen Hai, Lekin Aksar Log Nahi Jaante. ¹⁸²

Mas-ala 21 - Khalis Aqeeda Tauheed Hi Duniya o Aqhirat Mein Aman o Salaamati Ka Zaamin Hai

Jo Log Eman Laae Aur Apne Eman Ko Zulm (Shirk) Ke Sath Aaluda Nahi Kiya, Inhi Ke Liye Aman Hai Aur Wohi Raah e Raast Par Hain. ¹⁸³

Mas-ala 22 - Aqeeda Tauheed Par Eman Laane Waale Hamesh Hamesha Jannat Mein Rahe'nge

Wo Log Jo Eman Le Aae Aur Nek Amal Kare'n To Inhe Ham Aise Bagho'n Mein Daqhil Kare'nge Jinke Neeche Nehre'n Behti Ho'ngi Aur Wo Waha'n Hamesh Hamesha Rahe'nge, Ye Allah Ta'ala Ka Saccha Waada Hai Aur Allah Ta'ala Se Badhkar Kaun Apni Baat Mein Saccha Hoga? ¹⁸⁴

Mas-ala 23 - Aqeeda Tauheed Ke Liye Saari Duniya Ke Insano Ko Quran e Majeed Ki Dawat e Fikr!

(Aye Nabi) Inse Kaho Kabhi Tumne Ye Bhi Socha Hai Ke Agar Allah Ta'ala Tumhari Binaai Aur Tumhari Samaa-at Tumse Cheen Le Aur Tumhare Dilo'n Par Mohar Lagaade To Allah Ta'ala Ke Siwa Aur Kaunsa Ilaah Hai Jo Ye

¹⁷⁶ Surah Ankabut: 16-17

¹⁷⁷ Surah Yusuf: 40

¹⁷⁸ Surah Zuqhruf: 64

¹⁷⁹ Surah Saad: 65-66

¹⁸⁰ Surah Ambiya: 25

¹⁸¹ Surah Al Imran: 79

¹⁸² Surah Rum: 30

¹⁸³ Surah Anaam: 82

¹⁸⁴ Surah Nisa: 122

Quwwate'n Tumhe Waapas Dilaa Sakta Ho? Dekho Kis Tarha Baar Baar Ham Apne Dalaael Inke Saamne Pesh Karte Hain, Phir Bhi Ye Mu'nh Modh Lete Hain. ¹⁸⁵

Aye Nabi! Inse Kaho Kabhi Tum Logo'n Ne Ghaur Kiya Ke Agar Allah Ta'ala Qiyaamat Tak Tum Par Hamesha Ke Liye Raat Tari Karde, To Allah Ta'ala Ke Siwa Kaunsa Ilaah Hai Jo Tumhe Raushni Dilaa Sake, Kya Tum Sunte Nahi Ho? Inse Poocho, Kabhi Tumne Socha Ke Agar Allah Ta'ala Qiyaamat Tak Tumpar Hamesha Ke Liye Din Taari Karde To Allah Ta'ala Ke Siwa Kaunsa Ilaah Hai Jo Tumhe Raat Laade, taakey Tum Isme Sukoon Haasil Kar Sako, Kya Tum Dekhte Nahi Ho? ¹⁸⁶

Kabhi Tumne Aankhe'n Khol Kar Dekha, Ye Paani Jo Tum Peete Ho, Ise Tumne Baadal Se Barsaaya Hai, Ya Iske Barsaane Waale Ham Hain? Ham Chhahe'n To Ise Saqht Khaari Banaa Kar Rakh De'n Phir Tum Shukar Guzaar Kyou'n Nahi Bante? ¹⁸⁷

Kabhi Tumne Ghaur Kiya, Ye Nutfa Jo Tum Daalte Ho, Isse Baccha Tum Banaate Ho Ya Iske Banaane Waale Ham Hain? Hamne Tumhare Darmiyan Maut Ko Taqseem Kiya Hai Aur Ham Isse Aajiz Nahi Hain Ke Tumhari Shakle'n Badal De'n Aur Kisi Aisi Shakal Mein Tumhe Paida Karde'n Jisko Tum Nahi Jaante, Apni Pehli Paidaesh Tum Jaante Hi Ho, Phir Kyou'n Sabaq Nahi Lete? ¹⁸⁸

Kabh Tumne Socha, Ye Beej Tum Botey Ho, Inse Khetiya'n Tum Ugaate Ho Ya Inke Ugaane Wale Ham Hain? Ham Chhahe'n To In Khetiyo'n Ko Bhus Banaa Kar Rakh De'n Aur Tum Tarha Tarha Ki Baate'n Banaate Reh Jaao Ke Ham To Ulti Chatti Padgai, Balke Hamare To Naseeb Hi Phootte Hue Hain. ¹⁸⁹

Aur Tumhare Liye Maweshiyo'n Mein Bhi Ek Sabaq Maujood Hai Inke Peth Mein Gobar Aur Khoon Ke Darmiyan Se Ham Ek Cheez Tumhe Pilaate Hain, Yaani Ke Khaalis Doodh, Jo Peene Waalo'n Ke Liye Nihaayat Khushgawar Hai. ¹⁹⁰

Abh Agar Tum Kisi Ke Mehkoom Nahi Ho Aur Apne Is Khayaal Mein Sacche Ho To Jab Marne Waale Ki Jaan Halaq Tak Paho'nch Chuki Hoti Hai Aur Tum Aankho'n Dekh Rahe Hote Ho Ke Wo Mar Raha Hai, Is Waqt Iski Nikli Hui Jaan Ko Waapas Kyou'n Nahi Le Aate? ¹⁹¹

¹⁸⁵ Surah: Anam: 46

¹⁸⁶ Surah Qasas: 71-72

¹⁸⁷ Surah Waqea: 68-70

¹⁸⁸ Surah Waqea: 58-62

¹⁸⁹ Surah Waqea: 63-67

¹⁹⁰ Surah Nahal: 66

¹⁹¹ Surah Waqea: 83-87

Ta'areef ut Tauheed wa Anwa'a - Tauheed Ki Tareef Aur Iski Aqsaam

Mas-ala 24 - Tauheed ki 3 qisme'n hain

1. Tauheed Fiz zaat
2. Tauheed Fil Ibaadat
3. Tauheed Fis Sifaat

Mas-ala 25 - Allah Ta'ala Apni Zaat Mein Waahed Aur Be-misaal Hai Iski Biwi Hai Na Aulaad, Maa'n Hai Na Baap, Is Aqeede Ko Tauheed Fiz Zaat Kehte Hain

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad fermata hai ke: ibne aadam ne mujhe jhutlaaya hai aur ye iske liye munaasib na tha, ibne aadam ne mujhe gaali di aur ye iske liye munaasib na tha, raha iska mujhe jhutlaana to wo iska ye kehna ke Allah Ta'ala mujhe hargiz dobara nahi paida karega, jaisa ke isne pehe dafa paida kiya, halaa'nke pehle paida karna dobara paida karne se ziyaada asaan nahi hai aur iska mujhe gaali dena ye hai ke isne kaha ke Allah Ta'ala ki aulaad hai, halaa'nke main akela beniyaaz hu'n, na meri koi aulaad hai aur na main kisi ki aulaad hu'n aur na koi mera hamsar hai. ¹⁹²

Mas-ala 26 - Har Qism Ki Ibaadat Mislan Dua, Nazar, Niyaz, Isteeaanat, Istemdaad, Isteeazah Sajda Aur Ataa-at Waghaira Sirf Allah Ta'ala Hi Ke Laaeq Hai Ise Aqeeda Tauheed fil Ibaadat Kehte Hain.

Hazrat Maaz bin Jabal رضي الله عنه Se Riwayat Hai Ke Maine Nabi Akram ﷺ Ke peeche gadhe par sawar tha, jise a'afeer kaha jaata hai, Rasool Allah ﷺ ne (mujhse) poocha, Aye Maaz! Kya tu jaanta hai ke Allah Ta'ala ka apne bando'n par kya haq hai aur bando'n ka Allah Ta'ala par kya haq hai?

Maine arz kiya: Allah Ta'ala aur iske Rasool ﷺ behtar jaante hain.

Aap ﷺ ne farmaya: Bando'n par Allah Ta'ala ka haq ye hai ke wo sirf isi ki ibaadat kare'n aur iske sath kisi ko shareek na tehrae'n aur bando'n ka Allah Ta'ala par haq ye hai ke jo shaqs shirk na kare use azaab na de. Main (Maaz) ne arz kiya: Ya Rasool Allah ﷺ kya main logo'n ko ye khushkhabri sunaou'n?

Aap ﷺ ne farmaya: Aisa na karo, kyou'nke phir wo isi par bharosa kar baithenge. ¹⁹³

Mas-ala 27 Allah Ta'ala Apne Sifaat Mein Waahed Aur Be Misaal Hai, Jinme Iska Koi Hamsar Nahi, Is Aqeeda Ko Tauheed Fis Sifaat Kehte Hain

Hazrat Abu Huraira رضي الله عنه Rasool Allah ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Allah Ta'ala ke 99 (sifaati) naam hain, jo inhe yaad karle wo jannat mein daqhil hoga. Allah Ta'ala taaq (T: Odd, like 1) hai aur taaq ko hi pasand fermata hai (T: like 1, 3, 5, 7, 9 etc). ¹⁹⁴

Wazaahat: yaad karne se muraad zabaani yaad karna ya in naamo'n ke waseele se dua karna ya inpar eman laana aur ataa-at karna hai.

¹⁹² Bukhari – Kitab ut Tafseer

¹⁹³ Bukhari: Kitab ul Jihad

¹⁹⁴ Muslim: Kitab uz Zikr

At Tauheed Fiz Zaat - Tauheed e Zaat

Mas-ala 28 Allah Ta'ala Apni Zaat Mein Akela Aur Be Misaal Hai, Iski Biwi Hai Na Aulaad, Maa'n Hai Na Bap

Mas-ala 29 Allah Ta'ala Na Kaenaat Ki Kisi Jandaar Ya Bejaan Cheez Mein Mad-gham (T: Pewast Kiya Gaya) Hai Na Iska Juz Hai, Naahi Kanenaat Ki Koi Jandaar Ya Bejan Cheez Allah Ta'ala Ki Zaat Mein Mad-gham Hai, Na Iska Juz Hai.

Kaho Wo Allah Yakta Hai, Allah Ta'ala Sabse Beniyaaz Hai Aur Sab Iske Mohtaaj Hain, Na Iski Koi Aulaad Hai, Na Wo Kisi Ki Aulaad Hai Aur Na Koi Iska Hamsar Hai. ¹⁹⁵

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmata hai ke Ibne Adam ne mujhe jhutlaaya hai aur ye iske liye munaasib nan a tha, ibne aadam ne mujhe gaali di aur ye iske liye munaasib na tha, rahaa iska mujhe jhutlaana to wo iska ye kehna hai ke Allah Ta'ala mujhe hargiz dobaara nahi paida karega, jaisa ke isne pehli dafa paida kiya. Halaa'nke pehle paida karna dobaara paida karne se ziyaada asaan nahi hai aur iska mujhe gaali dena ye hai ke isne kaha ke Allah Ta'ala ki aulaad hai. Halaa'nke main akela be niyaaz hu'n, na meri koi aulaad hai aur na main kisi ki aulaad hu'n aur na koi mera hamsar hai. ¹⁹⁶

Mas-ala 30 Allah Ta'ala Ki Zaat Awwal (Azali) Aur Aqhir (Abadi) Hai, Jise Fana Nahi.

Mas-ala 31 Allah Ta'ala Zaahir Mein Nigaho'n Se Poshida Hai, Lekin Uski Qudrat Har Cheez Se Zaahir Hai

Wohi Awwal Bhi Hai Aur Aqhir Bhi, Zaahir Bhi Aur Poshida Bhi Aur Har Cheez Ka Ilm Rakhta Hai. ¹⁹⁷

Hazrat Suhail رضي الله عنه se riwayat hai, jab hamme se koi sone lagta to Hazrat Abu Saleh kehte daahini karwat par leyto aur ye dua padho *Aallahumma Rabbus Samawaati wa Rabb....* Aakhir tak: Aye Allah! Zameen o asmaan aur arsh e azeem ke maalik! Hamare parwardigar aur har cheez ke paalanhaar! Daane aur guthli ko zameen se ugtey waqt phaadne waale! Tauraat, Injeel aur Quran ke naazil farmane waale! Main har cheez ke shar se teri panah maangta hu'n, jiki peshani tere qabze mein hai. Aye Allah! Tu sabse awwal hai tujhse pehle koi cheez nahi tu sabse aakhir hai, tere baad koi cheez nahi. Tu kaaenaat ki har cheez se zaahir hai, tujhse badh kar zaahir koi cheez nahi, tu (zaahir been nigaaho'n se) poshida hai, tujhse ziyaada poshida koi cheez nahi. Hamara qarz adaa karde aur mohtaaji door karde, hame ghani banaade. Abu Saaleh ye dua hazrat Abu Huraira رضي الله عنه se aur wo Rasool Allah ﷺ se riwayat karte the. ¹⁹⁸

Mas-ala 32 Allah Ta'ala Apni Zaat Ke Sath Asmaano Ke Oopar Arsh e Azeem Par Mustawi Hai

Wo Allah Ta'ala Hi Hai Jisne Asmaano Aur Zameen Ko Aur In Saari Cheezo'n Ko Jo Inke Darmiyan Hain, 6 Dino'n Mein Paida Kiya Aur Iske Baad Arsh Par Mustavi Hua, Iske Siwa Na Tumhara Koi Haami o Madadgaar Hai Aur Na Koi Iske Aage Sifaarish Karne Waala, Phir Tum Hosh Mein Na Aaoge. ¹⁹⁹

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jab raat ka tehaai hissa baaqi reh jaata hai to hamara buzrug o bartar parwardigaar asmaan e duniya par naazil hota hai aur farmata hai kaun hai jo mujhse dua kar aur main iski dua qubool karu'n? kaun hai jo mujhse apni hajaat maa'nge aur main use ataa karu'n? kaun hai jo mujhse baqshish chhahe aur main use baqashdu'n? ²⁰⁰

Wazaahat: Allah Ta'ala apne ilm, qudrat aur iqhteyaraat ke sath har jagah maujood hai.

¹⁹⁵ Surah Iqhlal: 1-4

¹⁹⁶ Bukhari: Kitab ut Tafseer

¹⁹⁷ Surah Hadeed: 3

¹⁹⁸ Muslim: Kitab uz Zar wad Dua

¹⁹⁹ Surah Sajda: 4

²⁰⁰ Bukhari: Kita bud Duaat

Mas-ala 33 Qiyaamat Ke Din Ahle Jannat Allah Ta'al Ka Didaar Kare'nge.

Bahot Se Cehre Is Din Tar-o-Taaza Aur Baa-raunaq Ho'nge Apne Rabki Taraf Dekh Rahe Ho'nge. ²⁰¹

Hazrat Jareer bin Abdullah رضي الله عنه se riwayat hai ke ham Rasool Allah ﷺ ke paas baithe hue the, Aap ﷺ ne cadhavee'n ke chaand ki taraf dekha aur farmaya: (Jannat mein) tum apne rabko is tarha dekhoge jis tarha is chand ko dekh rahe ho, Allah Ta'ala ko dekhne mein tumhe koi diqqat pesh nahi aaegi. ²⁰²

Wazaahat: Is duniya mein koi insan Allah Ta'ala ka didaar nahi kar sakta, hatta ke ra ﷺ ne bhi is duniya mein Allah Ta'ala ka didaar nahi kiya. Hazrat Ayesha رضي الله عنها farmati hain: Jo shaqs ye kahe ke Muhammad ﷺ ne apne Rab ka didaar kiya hai wo jhoota hai. ²⁰³ Quran e Majeed mein Hazrat Yunus عليه السلام ka diya gaya waqea bhi iski tasdeeq karta hai, tafseel kel liye mulaheza ho Surah Araaf: 143

Tauheed e Zaat Ke Baare Mein Shirkiya Umoor

1. Kisi Farishte ya Nabi ya kis doosri maqhllooq ko Allah Ta'ala ka beta ya beti samajhna ya Allah Ta'ala ki zaat ka juz samajhna ya Allah Ta'ala ke noor se noor samajhna shirk hai. ²⁰⁴
2. Allah Ta'ala ke baare mein 'Teen me se ek aur ek me se teen' ka aqeeda shirk hai. ²⁰⁵
3. Allah Ta'ala ki zaat e baa barkat ko kaenaat ki har cheez mein maujood samajhna 'Wahdatul Wajood' kehlaata hai, is par eman rakhna shirk hai. ²⁰⁶
4. Bande ka Allah Ta'ala ki zaat mein mad-gham ho jaane ka aqeeda 'Wah datush Shuhood' kehlaata hai, is par eman rakhna shirk hai. ²⁰⁷
5. Allah Ta'ala ka bande ki zaat mein mad-gham ho jaane ka aqeeda 'Hulool' kehlaata hai, is par men rakhna shirk hai. ²⁰⁸

²⁰¹ Surah Qiyaamat: 22-23

²⁰² Bukhari: Kita but Tauheed

²⁰³ Bukhari & Muslim

²⁰⁴ Mulaheza ho Mas-ala 29

²⁰⁵ Mulaheza ho Mas-ala 28

²⁰⁶ Mulaheza ho Mas-ala 28-29

²⁰⁷ Mulaheza ho Mas-ala 28-29

²⁰⁸ Mulaheza ho Mas-ala 28-29

At Tauheed Fil Ibaadah - Tauheed Ibaadat

Mas-ala 34 Ibaadat Ki Tamaam Qisme'n (Zabaani, Maali Aur Jismaani) Sif Allah Ta'ala Hi Ke Liye Maqhsos Hain

Kaho, Meri Namaz, Mere Tamaam Maraasim Uboddiyyat, Mera Jina Mera Marna, Sab Kuch Allah Ta'ala Rabbul A'alamien Ke Liye Hai. Jiska Koi Shareek Nahi, Issi Baat Ka Mujhe Hukam Diya Gaya Hai Aur Sabse Pehle Sar Ata'aa-at Jhukaane Waala Main Hu'n. ²⁰⁹

Hazrat Abdullah bin Abbas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ hame Quran e Majeed ki kisi surah ki tarha tashahhud bhi sikhaaya karte the. Aap ﷺ farmate: Tamaam zabaani baa-barkat ibadate'n aur tamaam badani o maali ibadate'n Allah Ta'ala hi ke liye (maqhsos) hain. Aye Nabi! Aap par salamati aur Allah Ta'ala ki rehmate'n aur barkate'n naazil ho'n. Salam ho ham par aur Allah Ta'ala ke nek bando'n par, main gawahi deta hu'n ke Allah Ta'ala ke siwa koi Ilaah nahi aur main gawahi deta hu'n ke Muhammad ﷺ Allah ke Rasool hain. ²¹⁰

Mas-ala 35 Namaz Ki Tarha Qiyaam Ya Behis o Harkat Baa Adab Hath Bandh Kar Khade Hona Allah Ta'ala Hi Ke Liye Maqhsos Hai

Apni Namazo'n Ki Hifaaza Karo Aur (Khaas Taur Par) Namaz E Asr Ki Aur Allah Ta'ala Ke Saamne Is Tarha Adab Se Khade Ho Jaise Farmabardaar Ghulaam Khade Hote Hain. ²¹¹

Hazrat Muaviya رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke: Jo shaqs ye pasand kare ke log iske saamne tasweer ki tarha (be his o harkat aur baa adab) khade rahe'n wo apni jagah Jahannam mein banaa le. ²¹²

Mas-ala 36 Ruku Aur Sajda Sirf Allah Ta'ala Hi Ke Liye Maqhsos Hai

Aye Logo Jo Eman Laae Ho! Ruku Karo, Sajda Karo Aur Ibaadat Karo Apne Rabki Aur Nek Kaam Karo, taakey Tum Falaah Paa Sako. ²¹³

Hazrat Qais bin Saad رضي الله عنه kehte hain, main Hera (Yemen ka shaher) aaya to waha'n ke logo'n ko apne haakim ke aage sajda karte dekha, maine khayal kiya ke Rasool Allah ﷺ in haakimo'n ke muqable me) sajda ke ziyaada haqdaar hain. Chuna-che jab Rasool Allah ﷺ ki khidmat e aqdas mein haazir hua to arz kiya: Yaa Rasool Allah ﷺ maine Hera ke logo'n ko apne hakim ke saamne sajda karte dekha hai, halaa'nke Aap ﷺ sajda ke ziyaada haqdaar hain. Rasool Allah ﷺ ne irshad farmaya: Accha bataao, agar Tumhara guzar meri qabar par ho, to kya tum meri qabar par sajda karoge?

Maine arz kiya: Nahi

Rasool Allah ﷺ ne irshad farmaya: phir ab bhi mujhe sajda na karo, agar main kisi ko sajda karne ka hukam deta to aurato'n ko hukam deta ke wo apne shauharo'n ko sajda kare'n is haq ke badle mein jo Allah Ta'ala ne mardo'n ke liye muqarrar kiya hai. ²¹⁴

Mas-ala 37 Tawaaf (Sawaab Ki Niyyat Se Kisi Jagah Ke Gird Chakkar Lagaana) Aur Etekaaf (Kisi Jagah Sawaab Ki Niyyat Se Baithna) Sirf Allah Ta'ala Hi Ke Liye Maqhsos Hai

Aur Hamne Ibrahim عليه السلام Aur Ismaeel عليه السلام Ko Takeen Ki Thee Ke Mere Is Ghar Ko Tawaab, Etekaaf, Ruku Aur Sajda Karne Waalo'n Ke Liye Paak Saaf Rakho. ²¹⁵

Hazrat Abu Huraira رضي الله عنه Kehte Hain, Rasool Allah ﷺ ne farmaya: Kisi qabar par baithne se ye behtar hai ke aadmi aag ke angaare par baith jaae, jo iske kapde aur khaal tak ko jalaa dale. ²¹⁶

²⁰⁹ Surah Anaam: 162

²¹⁰ Muslim: Baab Tashahhud

²¹¹ Surah Baqra: 238

²¹² Saheeh Sunan Tirmizi by Albani H 2212

²¹³ Surah Haj: 77

²¹⁴ Saheeh Sunan Abu Dawood by Albani H 1873

²¹⁵ Surah Baqra: 125

²¹⁶ Muslim: Kitab ul Janaaez

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Qiyaamat is waqt tak qaaem nahi hogi jab tak qabeela dos ki aurato'n ki peethe'n zil khaasa ke gird tawaaf na karne lage'n. ²¹⁷

Wazaahat: Zil khaasa, zamaana jaahiliyyat mein qabeela dos ka but tha, jiske gird mushrik tawaaf kiya karte the.

Mas-ala 38 Nazar, Niyaz, Mannat Aur Cadhaawa Sirf Allah Ta'ala Hi Ke Naam Ka Hona Chhahiye.

Beshak Allah Ta'ala ne Tumpar Murdaar, Khoon, Khinzee ka Gosht Aur Wo Cheez Jo Allah Ta'ala Ke Alaawa Kisi Doosre Ke Naam Kardi Jaaye, Haraam Kardiya Hai. ²¹⁸

Hazrat Tariq bin Shahaab رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: ek aadmi sirf makkhi ki wajah se Jannat mein chala gaya aur doosra Jahannam mein.

Sahab Ikram رضوان الله عليهم أجمعين ne arz kiya: Yaa Rasool Allah ﷺ! wo kaise?

Rasool Allah ﷺ ne farmaya: 2 aadmi ek qabeele ke paas se guzre, is qabeele ka ek but tha, jis par cadhaawa cadhaae baghair koi aadmi waha'n se nahi guzar sakta tha, chuna-che inme se ek shaqs se kaha gaya ke is but par cadhaawa cadhaao, isne kaha ke mere paas aisi koi cheez nahi, qabeele ke logo'n ne kaha ke tumhe cadhaawa zaroor cadhaana hoga, khuwah makkhi hi pakad kar cadhaao, musaafir ne makkhi pakdi aur but kin azar kardi, logo'n ne ise jaane diya aur wo Jahannam me daqhil hogaya. Qabeele ke logo'n ne doosre aadmi se kaha, tum bhi koi cheez but kin azar karo, isne kaha mein Allah Ta'ala Azzuwajal ke alaawa kisi doosre ke naam ka cadhaawa nahi cadhaunga. Logo'n ne ise qatal kar diya aur wo Jannat mein chala gaya. ²¹⁹

Mas-ala 39 Qurbani Sirf Allah Ta'ala Hi Ke Naam Ki Deni Chhahiye

Aur Jis Jaanwar Ko Allah Ta'ala Ke Naam Par Zuban Na Kiya Gaya Ho Iska Gosht Na Khaao, Aisa Karna Fisqh Hai, Shayateen Apne Saathiy'n Ke dilo'n Mein Shukook o Shubhaat Daalte Hain, taakey (Shayateen Ke Saathi Shirk Ke Liye) Tumse Jhagda Kare'n Lekin Agar Tumne Inki Ataa-at Qubool Karli To Tum Mushrik Ho. ²²⁰

Hazrat Ali رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne la'anat farmai hai, is shaqs par jo ghairullah ke naam par jaanwar zubah kare, jo zameen ki hade'n tabdeel kare, jo apne walid par laanat kar aur jo bida'ati ko panaah de. ²²¹

Mas-ala 40 Dua Sirf Allah Ta'ala Hi Se Baraah e Raast Maangni Chhahiye

Aye Nabi! Mere Bande Jab Tumse Mere Muta'alliq Pooche'n (To Inhe Bataado) Ke Main Inke Qareeb Hi Hu'n, Jab Koi Dua Karne Waala Mujhse Dua Karta Hai To Main Qubool Karta Hu'n, PasInhe Chhahiye Ke Wo Mera Hukam Maan'en Mujh Par Eman Laae'n taakey Raah e Raast Paale'n. ²²²

Hazrat Noman bin Basheer رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Dua Ibaadat Hai, phir Aap ﷺ ne ye ayat tilaawat farmaai: Tumhara Rab Kehta Hai, Mujhse Dua Karo Main Tumhari Dua Qubool Karu'nga Jo Log Meri Ibaadat Se Mu'n Modhte Hain, Main Inhe Jald Hi Ruswa Karke Jahannam Mein Daqhil Karu'nga. ²²³

Wazaahat: Doosri hadees Mas-ala 57 ke tahet mulaheza farmae'n.

²¹⁷ Bukhari o Muslim

²¹⁸ Surah Baqra: 173

²¹⁹ Musnad Ahmad) (Kitab ut Tauheed by Imam Muhammad

²²⁰ Surah Anaam: 121

²²¹ Muslim: Kitaab ul Azaahi

²²² Surah Baqra: 186

²²³ Saheeh Sunan Tirmizi by Albani H 2685

Mas-ala 41 Panaah Sirf Allah Ta'ala Hi Se Maangni Chhahiye.

Kaho Main Panaah Maangta Hu'n Insaano'n Ke Rab, Insaano Ke Baadshah, Insaano Ke Haqeeqi Mabood Ki, Is Waswasa Daalne Waale Ke Shar Se Jo Baar Baar Palat Kar Aata Hai, Jo Logo'n Ke Dilo'n Mein Waswasa Daalta Hai, Khuwah Wo Jinno'n Mein Se Ho Ya Insaano Me Se. ²²⁴

Hazrat Khaula Bint Hakeem رضي الله عنه kehti hain, maine Rasool Allah ﷺ ko ye farmate hue suna hai ke jo shaqs kisi jagah tehre aur ye dua padhe: Main Allah Ta'ala ke mukammal kalimat ke zariye saari maqhlugaat ke shar se Allah Ta'ala ki panaah maangta hu'n. To ise is jagah se rawaana hone tak koi cheez nuqsan nahi paho'nchaaegi. ²²⁵

Mas-ala 42 Tawakkal Aur Bharosa Sirf Allah Ta'ala Hi Par Karcha Chhahiye

Agar Allah Ta'ala Tumhari Madad Par Ho To Koi Taaqat Tumpar Ghalib Aane Waali Nahi Aur Agar Wo Tumhe Chhod-de To Iske Baad Kaun Hai Ju Tumhari Madad Kar Sakta Hai, Pas Sacche Momino'n Ko Allah Ta'ala Hi Par Tawakkal Karna Chhahiye. ²²⁶

Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate suna hai ke: Agar tum log Allah Ta'ala par tawakkal karo jaisa tawakkal karne ka haq hai to wo tumhe isi tarha rizq de jis tarha parindo'n ko deta hai. Parinde subha khali pet nikalte hain aur sham ko pet bhar kar waapas aate hain. ²²⁷

Mas-ala 43 Raza Aur Khushnoodi Sirf Allah Ta'ala Hi Ki Talab Karni Chhahiye

Rishtedaar, Miskeen Aur Musaafir Ko Iska Haq Adaa Karo, Yehi Tarz e Amal Behtar Hai In Logo'n Ke Liye Jo Allah Ta'ala Ki Khushnoodi Chhahte Hain Aur Wohi Log Falaah Paane Waale Hain. ²²⁸

Hazrat Muaviya رضي الله عنه ne Ummul Momineen Hazrat Ayesha رضي الله عنه ko khat likha ke mujhe koi naseehat farmaae'n, lekin taweel na ho. Chuna-che Hazrat Ayesha رضي الله عنه ne likha Assalamualaikum, Allah ki hamd o sana ke baad. Maine Rasool Allah ﷺ ko ye farmate hue suna hai: Jo shaqs logo'n ki naraazgi mol lekar Allah Ta'ala ki raza dhoondhta hai, Allah Ta'ala ise logo'n se mustashna kar deta hai aur jo shaqs logo'n ki raza-joi haasil karne ke liye Allah Ta'ala ki naraazgi moll eta hai Allah Ta'ala ise logo'n ke suprad kar deta hai, Was Salaamu Alaikum. ²²⁹

Mas-ala 44 Tamaam Mohabbato'n Par Ghalib Allah Ta'ala Hi Ki Mohabbat Honi Chhahiye

Logo'n Mein Se Kuch Log Aise Hain Jo Allah Ta'ala Ke Siwa Doosro'n Ko Iska Hamsar Aur Madde-Muqaabil Banaate Hain Aur Inse Aisee Mohabbat Karte Hain Jaisi Mohabbat Allah Ta'ala Se Karni Chhahiye, Halaa'nke Emaan Waale to Allah Ta'ala Se Tooh Kar Mohabbat Karte Hain. ²³⁰

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jis shaqs mein ye 3 khaslate'n ho'ngi wo inki wajah se eman ki (haqeeqi) halaawat aur mithaas mehsoos karega. Pehli, ye ke Allah Ta'ala aur Rasool Allah ﷺ se baaqi tamaam logo'n ke muqaable mein ziyaada mohabbat rakhta ho. Doosri, ye ke kisi aadmi se Allah Ta'ala ke liye mohabbat karta ho. Teesri, ye ke kufr jisse Allah Ta'ala ne ise bacha liya hai iski taraf palatna ise itna hi naapasand ho jitna aag mein daaqhil hona. ²³¹

Mas-ala 45 Har Qism Ke Dar Aur Khauf Par Allah Ta'ala Hi Ka Khauf Aur Dar Ghaalib Hona Chhahiye

Kya Tum Kaafiro'n Se Darte Ho, Halaa'nke Allah Ta'ala Iska Ziyaada Haqdaar Hai Ke Tum Isse Daro Agar Tum Waqai Momin Ho. ²³²

Wazaahat: Hadees Mas-ala 71 ke tahet mulaaheza farmaae'n.

²²⁴ Surah Naas: 1-6

²²⁵ Muslim: Baab ar Raqi

²²⁶ Surah Al Imran: 160

²²⁷ Saheeh Ibne Majja by Albani: H3359

²²⁸ Surah Rum: 38

²²⁹ Saheeh Sunan Tirmizi by Albani H 1967

²³⁰ Surah Baqra: 165

²³¹ Saheeh Muslim: Kitab ul Eman

²³² Surah Tauba: 13

Mas-ala 46 Deen aur Duniya Ke Tamaam Muamelaat Mein Ataa-at Sirf Allah Ta'ala Hi Ki Karni Chhahiye

Hamne Har Ummat Mein Ek Rasool Bheja Aur Iske Zariye Sabko Khabardaar Kar Diya Ke Allah Ta'ala Ki Ataa-at Karo Aur Taghoot Ki Ataa-at Se Bacho Iske Baad Inme Se Kisi Ko Allah Ta'ala Ne Hidaayat Baqshai Aur Kisi Par Gumrahi Musallat Ho Gai. ²³³

Hazrat Adi Bin Hatim رضي الله عنه Se Riwayat Hai Ke Maine Rasool Allah ﷺ ki khidmat mein haazir hua aur meri gardan mein sone ki saleeb (T: Cross) Thi. Aap ﷺ ne irshad farmaya: Aye Adi! Is But (Saleeb) ko utaar phainko, maine (is waqt) Aap ﷺ ko Surah Bara-at ki ye ayat padhte hue suna: Inho ne (Yaani Ahle Kitaab ne) Apne Ulama Aur Darwesho'n Ki Ilaah Ke Siwa Apna Rab Banaa Liya. Tab (Hazrat Adi ke sawaal ke jawab mein) Aap ﷺ ne ye baat irshad farmai ke wo (ahle kitab) apne ulama aur darwesho'n ki (zaahiri) ibaadat na karte the, lekin jab ulama kisi cheez ko halaal kehte to wo bhi ise halaal jaan lete aur jab ulama kisi cheez ko haram tehraate to wo bhi ise haram jaan lete. (Aur yehi matlab hai ulama ko Allah Ta'ala ke siwa Rab banaane ke). ²³⁴

Tauheed e Ibaadat Ke Baare Mein Shirkiya Umoor

1. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal ke saamne behis o harkat, baa adab haath bandh kar khade hona shirk hai. ²³⁵
2. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ke saamne ruku ki tarha jhukna ya sajda karna shirk hai. ²³⁶
3. Kisi mazaar par sawab ki niyyat se kam ya ziyaada waqt ke liye qiyaam karna ya mujaawar ban kar baithna ya tawaaf karna shirk hai. ²³⁷
4. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghair se dua maangna ya inhe dua mein waseela banana shirk hai. ²³⁸
5. Museebat ya takleef mein Allah Ta'ala ke siwa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ko pukarna inse fariyad karna ya inse panah talab karna shirk hai. ²³⁹
6. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ke naam ka jaanwar zubah karna ya inke naam ki nazar, niyaaz dena ya inki mannat manna ya cadhaawa cadhaana shirk hai. ²⁴⁰
7. Duniya ya aqhirat mein nuqsan ke dar se Allah Ta'ala ke muqable mein kisi faut shuda Nabi, Wali, Ghaus Qutub ya Abdaal waghair se darna shirk hai. ²⁴¹
8. Duniya ya aqhirat mein kamiyaabi ke husool ke liye Allah Ta'ala ke muqable mein kisi faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ki raza haasil karna shirk hai. ²⁴²
9. Allah Ta'ala ke muqable mein kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghair se badh kar mohabbat karna shirk hai. ²⁴³
10. Allah Ta'ala ke bajaae kisi faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira par tawakkal karna shirk hai. ²⁴⁴
11. Allah Ta'ala ke muqarrar karda halaal o haram ke muqable min kisi Wali, Ghaus, Qutub ya Abdaal ya Murshad kisi mazhabi rehnuma ya kisi siyaasi leader ya kisi parliament ya kisi assembly waghaira ke mutayyin karda halal o haram par amal karna shirk hai. ²⁴⁵

²³³ Surah Nahal: 36

²³⁴ Saheeh Sunan Tirmizi: H2471

²³⁵ mulaheza ho Mas-ala 34

²³⁶ mulaheza ho Mas-ala 35

²³⁷ mulaheza ho Mas-ala 36

²³⁸ mulaheza ho Mas-ala 39

²³⁹ mulaheza ho Mas-ala 40

²⁴⁰ mulaheza ho Mas-ala 37-38

²⁴¹ mulaheza ho Mas-ala 44

²⁴² mulaheza ho Mas-ala 46

²⁴³ mulaheza ho Mas-ala 43

²⁴⁴ mulaheza ho Mas-ala 41

²⁴⁵ mulaheza ho Mas-ala 45

At Tauheed Fis Sifaat - Tauheed Sifaat

Mas-ala 47 Kaenaat Ki Har Cheez Ka Haqeeqi Maalik Aur Baadshah Sirf Allah Ta'ala Hi Hai

Wo Allah Ta'ala Hi Hai Jike Alaawa Koi Ilaah Nahi, Wo Baadshah Hai Nehaayat Muqaddas Hai, Saraarsar Salaamati Aur Aman Dene Waala, Negehbaan, Sabpar Ghaalib, Apna Hukam Bazor Naafiz Karne Wala Aur Badaa Hi Hokaar Rehne Waala, Paak Hai Allah Ta'ala Is Shirk Se Jo Log Kar Rahe Hain. ²⁴⁶

Hazrat Abdullah bin Umar رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Qiyaamat ke roz Allah Ta'ala asmaano ko lapeteyga pahir inhe apne daae'n hath mein legar phir farmaaega, main hu'n baadshah, aaj kaha'n hai (duniya mein) bade banne waale aur takabbur karne waale? Phir zameeno ko apne baae'n hath me lega. ²⁴⁷

Mas-ala 48 Kaenaat Mein Hukumat Aur Farmarawaai Ke Tamaam Iqhteyaraat Sirf Allah Ta'ala Hi Ke Paas Hain

Hukam Dena Sirf Allah Ta'ala Hi Ka Haq Hai, Usine Hukam Diya Hai Ke Iske Siwa Kisi Ki Ibaadat Na Ki Jaae, Yehi Seedha Raasta Hai, Lekin Aksar Log Nahi Jaante. ²⁴⁸

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Hazrat Jibraeel عليه السلام se farmaya: Tum jitni martaba hamare paas (abh) aate ho isse ziyaada martaba kyou'n nahi aate? Is par ye ayat naazil hui: Aye Nabi Ham Tumhare Rabke Hukam Ke Baghair Nahi Aate Jo Kuch Hamare Aage Aur Peeche Hai, Nez Jo Kuch Iske Darmiyan Hai Iska Maalik Wohi Hai Aur Tumhara Rab Bhoolne Waala Nahi. Ye ayat Rasool Allah ﷺ ke mutable ka jawab thi. (Jo Aap ﷺ ne Hazrat Jibraeel عليه السلام se kiya tha). ²⁴⁹

Wazaahat: Mazkurah ayat Surah Mariyam: 64

Mas-ala 49 Nazam e Kaenaat Aur Umoor e Kaenaat Ka Mudabbir Sirf Allah Ta'ala Hi Hai

Wo Allah Ta'ala Hi Hai, Jisne Asmaano Ko Aise Sutuno'n Ke Baghair Qaaem Kiya Jo Tumko Nazar Aate Ho'n, Phir Wo Arsh Par Mustavi Hua, Suraj Aur Chand Ko (Ek Qanoon Ka) Paaband Banaaya, (Kaenaat Ki) Har Cheez (iske Hukam Se) Ek Waqt e Muqarrar Tak Ke Liye Chal Rahi Hai, Allah Ta'ala Hi (Kaenaat Ke) Sare Umoor Ki Tadbeer Farma Raha Hai. Allah Ta'ala (Apni Tauheed Ki) Nishaniya'n Khol Khol Kar Bayan Kar Raha Hai, taakey Tum Apne Rab Se Mulaqaat Ka Yaqeen Karlo. ²⁵⁰

Hazrat Abu Huraira رضي الله عنه kehte hain: Rasool Allah ﷺ ka irshad e mubaarak hai: Allah Ta'ala Azzo wajal farmata hai: Ibne Aadam zamane ko gaali deta hai, halaa'nke zamaana to main hu'n. Din raat mere qabza e qudrat mein hain. ²⁵¹

Mas-ala 50 Zameen Aur Asmaan Ke Tamaam Khazaano'n Ka Maalik Sirf Allah Ta'ala Hi Hai

Aye Nabi! Inse Kaho Main Tumse Ye Nahi Kehta Ke Mere Paas Allah Ta'ala Ke Khazaane Hain, Na Main Ghaib Ka Ilm Rakhta Hu'n Aur Na Ye Kehta Hu'n Ke Main Farishta Hu'n, Main To Sirf Is Wahee Ki Pairwee Karta Hu'n Jo Mujh Par Naazil Ki Jaati Hai, Phir Inse Poocho: Kya Andha Aur Ankho'n Waala Dono'n Baraabar Ho Sakte Hain? Kya Tum Ghaur Nahi Karte? ²⁵²

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ka hath bharaa hua hai, kharch karne se isme kami nahi aati, raat din iski baqshish jaari hai. Aap ﷺ ne farmaya: Zara ghaur karo zameen o asmaan ki taqhleeq par Allah Ta'ala ne kitna kharch kiya, lekin isse iske khazaane mein kuch bhi kami nahi hui. ²⁵³

²⁴⁶ Surah Hashar: 23

²⁴⁷ Muslim: Kitab ul Fitan

²⁴⁸ Surah Yusuf: 40

²⁴⁹ Bukhari: Baab Qaul Allah

²⁵⁰ Surah Raad: 2

²⁵¹ Muslim: Kitab ul Faaz

²⁵² Surah Anaam: 50

²⁵³ Bukhari

Mas-ala 51 Qiyamat Ke Roz Sifaarish Karne Ki Ijaazat Dene Ya Na Dene, Nez Sifaarish Qubool Karne Ya Na Karne Ka Saara Iqhteyaar Sirf Allah Ta'ala Hi Ko Hoga.

Kya Allah Ko Chhodkar In Logo'n Ne doosro'n Ko Sifaarishi Banaa Rakha Hai? Inse Kaho Kya wo Sifaarish Kare'nge Khuwah Inke Iqhteyaar Mein Kuch Bhi Na Ho Aur Khuwah Wo (Murde Tumhari Baate'n) Samajhte Bhi Na Ho'n, Kaho Sifarish Saari Ki Saari Allah Ta'ala Ke Iqhteyar Mein Hai (Jise Chhahe Sifaarish Ki ijaazat De, Jise Chhahe Na De Aur Jiski Sifaarish Chhahe Qubool Kare, Jiski Chhahe Na Qubool Kare) Asmaano Aur Zameen Ki Badshahi Ka Wohi Maalik Hai, Phir Isi Ki Taraf Tum Sab (Marne Ke Baad) Paltaae Jaane Waale Ho. ²⁵⁴

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala qiyaamat ke din logo'n ko ekattha karega, kahe'nge ke apne parwardigar ke huzoor kisi ki sifarish karwaani chhahiye. taakey wo is takleef-dah jagah se hame najaat dilaa de. Chunache log Hazrat Adam عليه السلام ke paas aae'nge aur kahe'nge Aap wo hain jise Allah Ta'ala ne apne haatho'n se banaaya aur phir isme apni ruh phoo'nki farishto'n ko hukam diya ke aapko sajda kare'n, lehaza hamare rab ke huzoor hamare liye sifarish kare'n.

Hazrat Adam عليه السلام kahe'nge main is laaeq kaha'n aur apni khatae'n yaad kare'nge, logo'n se kahe'nge aap log Hazrat Nuh عليه السلام ke paas jaae'n, wo pehle Rasool hain jinhe Allah Ta'ala ne bheja. Log inke paas (sifarish ka mutalba lekar) jaae'nge, wo kahe'nge main is laaeq nahi aur pani khatae'n yaad kare'nge aur logo'n se kahe'nge ke tum Ibrahim عليه السلام ke paas jao, inhe Allah Ta'ala ne apna dost banaaya hai. Log Ibrahim عليه السلام ke paas jaae'nge aur wo kahe'nge main is laaeq nahi aur apni khatae'n yaad kare'nge.

Ibrahim عليه السلام kahe'nge tum Musa عليه السلام ke paas jao inse Allah Ta'ala ne kalaam kiya hai, chunache log Musa عليه السلام ke paas aae'nge wo kahe'nge main is laaeq kaha'n aur apni khatae'n yaad kare'nge. Musa عليه السلام kahe'nge tum log Esa عليه السلام ke paas jao. Chunache log Esa عليه السلام ke paas aae'nge wo bhi kahe'nge main is laaeq kaha'n. Albatta tum log Muhammad ﷺ ke paas jao, Allah Ta'ala ne ink eagle pichle saare gunah maaf kar rakhe hain. Chunache log mere paas aae'nge aur main apne Rabb se haazri ki ijaazat talab karu'nga.

Jab main Allah Ta'ala ko dekhu'nga to sajde mein gir padu'nga, jabtak Allah Ta'ala chhahega, mujhe sajde mein padaa rehne dega, phir farmaega: Aye Muhammad ﷺ sar uthaao aur maa'ngo, diya jaaega, baat kaho to suni jaaegi, sifaarish karo to maani jaaegi. Chunache (ijaazat milne ke baad) apna sar sajde se uthaunga aur apne rab ki wo ham o sana karu'nga jo is waqt Allah Ta'ala mujhe sikhlaaega iske baad (logo'n ke liye) sifaarish karu'nga chunache mere liye had muqarrar kardi jaaegi, is had ke andar jo log ho'nge (sirf) in ko dozaqh se nikal kar bahisht mein le jaaunga phir main dobaara apne rabke huzoor haazir hu'nga aur isi tarha sajda mein gir padu'nga, chunache teesri ya caho'nti baar main arz karu'nga: Parwardigaar! Ab to Jahannam mein wohi log baaqi reh gae hain, jo Quran ke hukam ke mutaabiq hamesha hamesh Jahannam mein rehne waale hain. (yaani kaafir o mushrik). ²⁵⁵

Mas-ala 52 Qiyamat Ke Roz Jazaa Ya Sazaa Dene Ka Iqhteyaar Sirf Allah Ta'ala Hi Ko Hoga

Allah Ta'ala Kafro'n Ke Maamle Mein Nuh عليه السلام Aur Lut عليه السلام Ki Biwiyo'n Ko Bataur e Misaal Pesh Karta Hai, Wo Hamare 2 Saleh Bando'n Ki Zaujiyyat Mein Thee'n Magar Inho'n Ne Apne In Shauharo'n Se Qhiyanat Ki (Yaani Kaafiro'n Se Saaz Baaz Ki) Aur Wo Dono'n (Yaani Nuh عليه السلام Aur Lut عليه السلام) Allah Ta'ala Ke Muqaable Mein In (Biviyo'n) Ke Kuch Bhi Kaam Na Aasake Dono'n Se Keh Diya Gaya Ke Jao Aag Mein Jaane Waalo'n Ke Sath Tum Bhi (Aag Me) Chali Jao. ²⁵⁶

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ par jab (Quran e Majeed Ki) ye ayat naazil hui: Aye Muhammad ﷺ! Apne Rishtedaro'n Ko (Qiyamat Se) Daraao To Aap ﷺ Ne Khade Hoka Farmaya:

²⁵⁴ Surah Zumar: 43-44

²⁵⁵ Bukhari

²⁵⁶ Surah Mariya: 10

Aye Quraish Ke Logo! ya aisa hi koi jumla kaha, apni jaane'n bachaao (qiyamat ke din) Allah Ta'ala ke saamne main tumhare kisi kaam nahi aa sakunga.

Aye abd e munaaf ke beto! (Qiyamat ke roz) Allah Ta'ala ke saamne main tumhare kisi kaam na aasakunga.

Aye Abbas bin Abdul Muttalib main Allah Ta'ala ke saamne tumhare kisi kaam na aasakunga

Aye Safiyyah Rasool Allah ﷺ ki phoophi! Main Allah Ta'ala ke saamne tumhare kisi kaam nahi aa sakunga aur

Aye Fatima bint Muhammad ﷺ! (Duniya mein) mere maal se jo chhaho maanglo (lekin qiyamat ke roz) Allah Ta'ala ke saamne tumhare kisi kaam nahi aa sakunga. ²⁵⁷

Mas-ala 53 Gunah Maaf Karne Ya Na Karne Ka Iqhteyaar Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi! Tum Khuwah In (Munafiqo'n) Ke Liye Maafi Ki Darqhuwast Karo Ya Na Karo (Ek Hi Baat Hai) Agar Tum 70 Martaba Bhi Inhe Maaf Karne Ki Darqhuwast Karoge To Allah Ta'ala Inhe Hargiz Maaf Nahi Karega, Is Liye Ke Inho'n Ne Allah Ta'ala Aur Iske Rasool Ke Sath Kufr Kiya Hai Aur Allah Ta'ala Faasiq Logo'n Ko Hidaayat Nahi Deta. ²⁵⁸

Hazrat Umme A'ala Ansaariya رضي الله عنه kehti hain ke Rasool Allah ﷺ ne farmaya: Allah ki qasam! Main nehi jaanta, halaa'nke main Allah ka rasool hu'n (Marne ke baad) mere sath kya muamela hoga. ²⁵⁹

Mas-ala 54 Mashhiyyat Aur Iraade Ki Takmeel Ka Iqhteyar Sirf Allah Ta'ala Hi Ke Paas Hai

Mas-ala 55 Allah Ta'ala Apni Mashhiyyat Aur Iraada Poora Karne Ke Liye Kisi Doosre Ki Mashhiyyat Ya Ijaazat Ka Mohtaaaj Nahi

Allah Ta'ala Jab Kisi Kaam Ka Iraada Karta Hai to Iska Kaam Bas Ye Hai Ke Ise Hukam De, Hoja Aur wo Ho Jaata Hai. ²⁶⁰

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai, ek admi Rasool Allah ﷺ ki khidmat mein haazir hua aur guftagu karte hue kaha: Jo Allah Ta'ala Chhahe aur Aap ﷺ Chhahe. Rasool Allah ﷺ ne farmaya: Kya tune mujhe Allah Ta'ala ka shareek banaa liya hai. (ek riwayat mein hamsar ke alfaaz hain) Aap ﷺ ne irshad farmaya (Aisa na kaho) balke you'n kaho jo Allah Ta'ala chhahe. ²⁶¹

Mas-ala 56 Shariat Saazi, Halaal o Haraam aur Jaaez o Najaaez Ke Ta'ayyun Ka Iqhteyar Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi! Tum Kyou'n Is Cheez Ko Haram Karte Ho Jo Allah Ta'ala Ne Tumhare Liye Halaal Ki Hai, (kya) Tum Apni Biwiyo'n Ki Khushi Chhahte Ho? Allah Ta'ala Baqashne Waala, Raham Farmane Waala Hai. ²⁶²

Wazaahat: Hadees Mas-ala 45 ke tahet mulaheza farmae'n.

Mas-ala 57 Ilm e Ghaib Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi ﷺ Inse Kaho Main Apni Zaake Ke Liye Kisi Nafa Aur Nuqsaan Ka Iqhteyar Nahi Rakhta Allah Ta'ala Hi Jo Kuch Chhahta Hai, Hota Hai Aur Agar Mujhe Ghaib Ka Ilm Hota To Main Bahot Se Faaede Apne Liye Haasil Karleta Aur Mujhe Kabhi Koi Nuqsaan Na Paho'nchta, Main To Mahez Ek Khabardaar Karne Waala Aur Khushkhabri Sunaane Waala Hu'n In Logo'n Ke Liye Jo Meri Baat Sune'n. ²⁶³

Hazrat Abu Huraira رضي الله عنه farmate hain, ek roz RA Sahaba Ikram رضوان الله عليهم أجمعين ke darmiyan tashreef farma the. Ke ek shaqs aaya aur arz kiya: Ya Rasool Allah ﷺ! Qiyamat kab aaegi?

²⁵⁷ Bukhari: Kitab ut Tafseer

²⁵⁸ Surah Tauba: 80

²⁵⁹ Bukhari: Kitaab ul Janaaez

²⁶⁰ Surah Yaseen: 82

²⁶¹ Bukhari: Adab al Mufrad, Sililah Ahadees as Saheeha V1 P139

²⁶² Surah Tehreem: 1

²⁶³ Surah Araaf: 188

Aap ﷺ ne farmaya: Jisse pooch rahe ho wo poochne waale se ziyaada nahi jaanta, haa'n albatta main tujhe iski nishaniya'n bataa deta hu'n.

(Pehli nishani ye hai ke) Jab aurat apna maalik jane to ye qiyamat ki nishaniyo'n mein se hai

(Doosri nishani ye hai ke) Jab barhana badan aur barhana paaon phirne waale log sardar bane'n to ye qiyamat ki nishaniyo'n meinse hai.

(Teesri nishani ye hai ke) Jab rewad charaane waale bade bade mahel tamer kare'n to ye qiyamat ki nishaniyo'n mein se hai. (phir farmaya) qiyamat to in 5 cheezo'n mein se jinka ilm Allah Ta'ala ke siwa kisi ko nahi, phir Aap ﷺ ne ye ayat tilawat farmai: Qiyamat Ka Waqt Sirf Allah Ta'ala Hi Jaanta Hai, Wohi Baarish Barsaata Hai, Wohi Jaanta hai Rahem e Maadar Mein Kya Hai, Koi Shaqs Ye Nahi Jaanta Kal Kya Karega Aur Koi Shaqs Ye Nahi Jaanta Ke Ise Kaunsi Jagah Par Maut Aaegi, Beshak Allah Ta'ala (har baat) Janne Waala aur Baaqhabaar Hai. ²⁶⁴

Wazaahat: Aurat Apna maalik jane, iska matlab ye hai ke aulad apne waledain ki is qadr nafarmaan hogi ke inke sath gulamo'n aur laundiyo'n jaisa sulook karegi.

Mas-ala 58 Har Waqt Aur Har Jagah Bando'n Ki Dua Sunne Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 59 Har Jagah Haazir Naazir (Apni Qudrat Aur Ilm Ke Sath) Sirf Allah Ta'ala Hi Hai

Aur Aye Nabi Mere Bande Jab Tumse Mere Mutalliq Pooche'n To Inhe Bataa Do Ke Main Inse Qareeb Hu'n, Pukaarne Waala Jab Mujhe Pukaarta Hai Main Iski Pukaar Sunta Hu'n Aur Jawab Deta Hu'n, Lehaza Inhe Chhahiye Ke Meri Dawat Par Labbaik Kahe'n Aur Mujh Par Eman Laae'n taakey Log Raah e Raast Paale'n. ²⁶⁵

Aur Allah Ta'ala Tumhare Sath Hai, Jaha'n Bhi Tum Ho Aur Jo Kaam Bhi Tum Karte Ho Ise Wo Dekh Raha Hai. ²⁶⁶

Hazrat Abu Musa رضي الله عنه se riwayat hai ke hamne Rasool Allah ﷺ ke sath ek safar mein the, log buland awaaz se takbeer kehne lage to Aap ﷺ ne farmaya: Apni jaano'n par narmi karo (yaani apni awaaz neechi rakho) kyou'nke tum kisi behre ya ghayab ko nahi pukar rahe ho balke use pukar rahe ho, jo (har jagah) sunne waala hai, tumhare nazdeek hai aur (har waqt apne ilm aur qudrat ke sabab) tumhare sath hai (Muslim: Kitab uz Zikr)

Mas-ala 60 Dilo'n Mein Chupe Bhed Sirf Allah Ta'ala hi Jaanta Hai

Tum Log Khuwah Aahista Baat Karo Ya Oonchi Awaaz Se (Allah Ta'ala Ke Liye Yaksa'n Hai, kyou'nke) Wo Dilo'n Ke Bhed Jaanta Hai, Kya Wohi Na Jaanega, Jisne Logo'n Ko Paida Kiya Hai? Halaa'nke Wo Bareek Been aur Baaqhabaar Hai. ²⁶⁷

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ mahina bhar ruku ke baad qunoot padhte rahe jis mein Banu Saleem ke qabaael ke liye baddua farmate rahe, Hazrat Anas رضي الله عنه kehte hain ke Aap ﷺ ne 40 ya 70 Qurra (yaani ulama) raavi ko (ta'adaad me) shak hai, baaz mushriko'n ke paas (deen sikhaane ke liye) bheja. Banu Saleem ke log muqable mein utar aae aur in Qurra ko qatal kar daala, halaa'nke Banu Saleem aur RA ﷺ ke darmiyan ahed tha (lekin banu saleem ne ghaddari ki) Hazrat Anas رضي الله عنه kehte hain maine Rasool Allah ﷺ ko itna ranjeeda kabhi nahi dekha jitna is mauqe par dekha. ²⁶⁸

Mas-ala 61 Deen o Duniya Ki Tamaam Bhalaiya'n Sirf Allah Ta'ala Hi Ke Hath Mein Hain, Jise Chhahta Hai Ataa Karta Hai, Jise Chhahta Hai Cheen Leta Hai.

Kaho Aye Allah! Kaenaat Ke Baadshah, Tu Jise Chhahe Hukumat De, jisse Chhahe Cheenle, Jise Chhahe Izzat Baqhshe Aur Jisko Chhahe Zaleel Kare, Bhalaa'i Tere Iqhteyaar Mein Hai, Beshak Tu Har Cheez Par Qaadir Hai. ²⁶⁹

²⁶⁴ Surah Luqman: 34) (Muslim: Kitab ul Eman

²⁶⁵ Surah Baqra: 186

²⁶⁶ Surah Hadeed: 4

²⁶⁷ Surah Mulk: 13-14

²⁶⁸ Bukhari: Kitab ul Jihad

²⁶⁹ Surah Al Imran: 36

Hazrat Anas رضي الله عنه farmate hain Rasool Allah ﷺ ne ye dua bakasrat maanga karte: Ya Allah! Hame duniya mein bhi bhalaai ataa farma aur aqhirat mein bhi aur hame aag ke azaab se bachaale. ²⁷⁰

Mas-ala 62 Dilo'n Ko Pherne Waala Sirf Allah Ta'ala Hi Hai

Aye Logo'n Jo Eman Laae Ho, Allah Ta'ala Aur Iske Rasool Ki Pukaar Par Labbaik Kaho, Jabke Rasool Tumhe Is Cheez ki Taraf Bulata Ha Jo Tumhe Zindagi Baqashne Waali Hai Aur Jaan Rakho Ke Allah Ta'ala Bande Aur Iske Dil Ke Darmiyan Haael Hai Aur Isi Ki Taraf Tum Ekatthe Kiye Jaaoge. ²⁷¹

Hazrat Shahr bin Hushab رضي الله عنه kehte hain maine Ummul Momineen Hazrat Umme Salma رضي الله عنه se arz kiya: Rasool Allah ﷺ jab aapke paas hote to kaunsi dua sabse ziyaada padhte? Harzat Umme Salma رضي الله عنه ne farmaya: Aap ﷺ ki ziyaada tar dua ye hoti: Aye Dilo'n Ko Pherne Wale Mera Dil Apne Deen Par Jamaade, main (Umme Salma) ne arz kiya. Ya Rasool Allah ﷺ! Aap aksar ye dua kyou'n maangte hain? Aap ﷺ ne irshad farmaya: Aye Umme Salma! Koi aadmi aisa nahi, jiska dil Allah Ta'ala ki 2 ungliyo'n ke darmiyan na ho phir jise wo chhahta hai (deen e haq par) qaaem rakhta hai, jise chhahta hai (raah e raast) se hataa deta hai. ²⁷²

Mas-Ala 63 Rizq Dene Aur Na Dene Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 64 Rizq Mein Tangi Ya Faraaqi Karne Waala Bhi Sirf Allah Ta'ala Hi Hai.

Aur Apni Aulaad Ko Ghurbat Ke Dar Se Qatal Na Karo, Ham Inhe Bhi Rizq De'nge Aur Tumhe Bhi Dar-haqeeqat Aulaad Ka Qatal Ek Badaa Gunah Hai. ²⁷³

Aye Nabi ﷺ Inse Kaho Mera Rab Jise Chhahta Hai, Kushaada Rizq Deta Hai Aur Jise Chhahta Hai Tang Deta Hai, Lekin Aksar Log (is ki haqeeqat) Nahi Jaante. ²⁷⁴

Hazrat Abu Zar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ jo ahadees Allah Ta'ala se riwayat karte hain (in me ise ek ye hai) ke Allah Ta'ala farmata hai: Aye mere bando! Tum sab hooke ho siwaae iske jise main khilaau'n, pas mujhse khaana mango main tumhe khilaau'nga. Aye mere bando tum sab nange ho, siwaae iske jise main pehnaau'n, pas tum mujhse libas mango main tumhe (libas) pehnau'nga. ²⁷⁵

Mas-ala 65 Aulaad Dene Ya Na Dene Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 66 Bete Aur Betiya'n Dene Waala Sirf Allah Ta'ala Hi Hai

Allah Ta'ala Zameen Aur Asman Ki Baadshahi Ka Maalik Hai Jo Kuch Chhahta Hai Paida Karta hai Jise Chhahta Hai Ladkiya'n Deta Hai Jise Chhahta Hai Ladke Deta Hai, Jise Chhahta Hai Ladke Aur Ladkiya'n Mila Julia Kar Deta Hai Aur Jise Chhahta Hai Baanjh Kardeta Hai Wo Sab Kuch Jaanta Hai Aur Har Cheez Par Qaadir Hai. ²⁷⁶

Ibne Shahab kehte hain ke Rasool Allah ﷺ ne Hazrat Ruqaiyya رضي الله عنه bint Muhmmad ﷺ ke baad inki bahen Hazrat Umme Kulsoom رضي الله عنه bint Muhammad ﷺ ka nikah bhi Hazrat Usman bin Affan رضي الله عنه se hi kar diya, Hazrat Ruqaiyya رضي الله عنه Hazrat Usman رضي الله عنه ke aqd e nikah me hi faut hui'n, lekin inke haa'n koi aulad na hui. ²⁷⁷

Mas-ala 67 Sehat Aur Shifa Dene Waala Sirf Allah Ta'ala Hi Hai

Allah Ta'ala Ne Mujhe PAida Kiya, Wohi Meri Rehnumaai Farmata Hai, Wohi Mujhe Khilaata Hai Aur Pilaata Hai Aur Jab Bimaar Ho Jaata Hu'n To Mujhe Shifa Deta hai, Wohi Mujhe Maut Dega Aur Phir Dobaara Zindagi Baqhshega, Usi Se Main ummeed Rakhta Hu'n Ke Roz e Jaza Meri Khataa Muaaf Farmaaega. ²⁷⁸

²⁷⁰ Bukhari & Muslim

²⁷¹ Surah Anfal: 42

²⁷² Saheeh Sunan Tirmizi by Albani

²⁷³ Surah Bani Israel: 31

²⁷⁴ Surah Saba: 36

²⁷⁵ Muslim: Kitab ul Ghanam

²⁷⁶ Surah Shura: 49-50

²⁷⁷ Tibrani: ar Rabah Allah Ta'ala Tahaara an Nabawiyah

²⁷⁸ Surah Shura: 78-82

Hazrat Ayesha رضي الله عنه farmati hain, Rasool Allah ﷺ baaz bimaar logo'n ke jism par daahina hath pherte aur ye dua farmate: Aye Logo'n Ke Rab! Bimaari door farma aur shifa inaayat kar, kyou'nke tu hi shifa dene waala hai, asal shifa wohi hai jo tu inaayat farmaae aisee sehat ataa farma ke kisi qism ki bimaari baaqi na rahe. ²⁷⁹

Mas-ala 68 Hidaayat Dena Sirf Allah Ta'ala Hi Ke Iqhteyar Mein Hai

Aye Nabi Tum Jise Chhaho Ise Hidaayat De Sakte, Lekin Allah Ta'ala Jise Chhahta Hai Hidaayat Deta Hai Aur Allah Ta'ala In Logo'n Se Khoob Waaqif Hai Jo Hidaayat Qubool Karne Waale Hain. ²⁸⁰

Hazrat Abu Zar رضي الله عنه se riwayat hai ke jin hadeeso'n mein Rasool Allah ﷺ Allah Ta'ala se riwayat karte hain inme se ek ye hai ke Allah Ta'ala farmata hai: Aye Mere Bando! Tum sab gumrah ho siwaae iske jise main hidaayat du'n, pas mujhse hidayat maa'ngo main tumhe hidayat du'nga. ²⁸¹

Mas-ala 69 Neki Karne Aur Gunah Se Bachne Ki Taufeeq Dene Waala Sirf Allah Ta'ala Hi Hai

Hazrat Shuaib Ne Apni Qaum Se Kaha, Main To Apni Iste-taa-at Ke Mutaabiq Islah Karna Chhahta Hu'n Aur Jo Kuch Karna Chhahta Hu'n Iska Saara Inhesaar Allah Ta'ala Ki Taufeeq Par Hai, Usi Par Maine Bharosa Kiya Hai Aur Isi Ki Taraf Ruju Karta Hu'n. ²⁸²

Hazrat Muaz bin Jabal رضي الله عنه farmate hain, Rasool Allah ﷺ ne mera hath pakd kar farmaya: Aye Muaz! Allah Ta'ala ki qasam mujhe tumse bahot mohabbat hai, Allah Ta'ala ki qasam! Mujhe tumse bahot mohabbat hai, phir Aap ﷺ ne irshad farmaya: Aye Muaz! Main tujhe takeed karta hu'n ke kisi (farz) namaz ke baad ye kalimat kehna na chhodna *Allah Humma Ai'ini A'ala Zikrika wa Shukrika wa Husni I'ibaadatik* tarjuma: Ya Allah! Mujhe apna zikr, shukar aur behtareen ibaadat karne ki taufeeq ataa farma. ²⁸³

Mas-ala 70 Nafa Aur Nuqsan Ka Maalik Sirf Allah Ta'ala hi Hai

Mas-ala 71 Taqdeer Ka Maalik Sirf Allah Ta'ala Hi Hai

(Aye Nabi ﷺ) In Munafiqo'n Se Kaho, Kaun Hai Jo Tumhare Muamle Mein Allah Ta'ala Ke Faisle Ko Rokne Ka Kuch Bhi Iqhteyar Rakhta Hai, Agar Wo Tumhe Nuqsan Paho'nchana Chhahe Ya Nafa Paho'nchana Chhahe? Tumhare Amaal Se Allah Ta'ala Poori Tarha Baqhabaar Hai. ²⁸⁴

Hazrat Abdullah bin Abbas رضي الله عنه kehte hain ek din main Rasool Allah ﷺ ke peeche (sawar) tha. Aap ﷺ ne irshad farmaya: Aye ladke main tujhe chand kalimat sikhata hu'n (jo ye hain) Allah Ta'ala ke ehkaam ki hifaazat kar, Allah Ta'ala (deen o duniya ke fitno'n mein) tumhari hifaazat farmaega. Allah Ta'ala ko yaad kar tu, tu ise apne sath paaega, jab sawaal karna ho to sirf Allah Ta'ala se sawal kar, jab madad maangna ho to sirf Allah Ta'ala se maang aur acchi tarha jaanle ke agar saar log tujhe nafa paho'nchane ke liye ekatthe ho jaaen to kuch bhi nafa nahi paho'ncha sake'nge siwaae iske jo Allah Ta'ala ne tumhare liye likh diya hai aur agar saare log tujhe nuqsan paho'nchana chhahe'n to tujhe kuch bhi nuqsan nahi paho'ncha sake'nge, siwaae iske jo Allah Ta'ala ne tumhare liye likh diya hai. Qalam (taqdeer likhne waale) utha liye gae hain aur saheefe jin me taqdeer likhi gai hai khushk ho chuke hain. ²⁸⁵

Wazaahat: Taqdeer ki 2 qisme hain pehli taqdeer mubaram (yaani faisla kun) ye kisi soorat mein nahi badalti, doosri taqdeer muallaq. Ye dua karne se badal jaati hai aur iske baare mein bhi Allah Ta'ala ke haa'n likha jaa chukka hai, falaa'n shaqs ki falaa'n taqdeer falaa'n dua karne se badal jaaegi. Taqdeer e muallaq ke bare mein hi Rasool Allah ﷺ ka irshad e mubaarak hai tarjuma, yaani taqdeer nahi badalti magar dua se.

Mas-ala 72 Zindagi aur Maut Sirf Sallah Ta'ala Hi Ke Hath Mein Hai

²⁷⁹ Bukhari: Kitab ut Tib

²⁸⁰ Surah Qasas: 56

²⁸¹ Muslim: Kitab ul Ilm

²⁸² Surah Hud: 88

²⁸³ Saheeh Sunan Abu Dawood by Albani

²⁸⁴ Surah Fatah: 11

²⁸⁵ Saheeh Sunan Timirzi by Albani

Wo Allah Hi Hai Jo Zinda Karta Hai Aur Maarta Hai Aur Jab Kisi Baat Ka Faisla Karleta Hai To Bas ek Hukam Deta Hai Ke Ho Jaa Aur Wo Ho Jaati Hai. ²⁸⁶

Hazrat Jabir رضي الله عنه se riwayat hai ke Ghazwa Zaatir Riqaa mein ham Rasool Allah ﷺ ke sath the, (dauran e safar) ek ghane saae wala daraqht aaya, jise hamne Rasool Allah ﷺ ke (aram ke liye) chhodh diya, ine mein ek mushrik aadmi aaya aur Rasool Allah ﷺ ki talwar jo daraqht ke sath latak rahi thi, sonth kar bola: Kay tum mujhse darte ho (ya nahi)?

Aap ﷺ ne irshad farmaya: Nahi.

Mushrik kehne laga to tumhe mujhse kaun bachaaega?

Aap ﷺ ne irshad farmaya: Allah (Bukhari)

Abu Bakar Ismaili ne apni saheeh mein ye baat bhi riwayat ki hai (ke jab) mushrik ne kaha: tumhe mujhse kaun bachaaega to Aap ﷺ ne irshad farmaya: Allah, is par talwar mushrik ke hath se choot kar neechे gir padi aur Rasool Allah ﷺ ne uthaali phir Aap ﷺ ne poocha: Tujhe mujhse kaun bachaaega? Mushrik ne kaha: Tum behtar pakadne waale bano (yaani mujh par raham karo aur chhodh do) (ise Imam Navavi ne zikar kiya hai)

Tauheed e Sifaat Ke Baare Mein Shirkiya Umoor

1. Umoor e kaenaat aur nazm e kaenaat ki tadbeer mein Allah Ta'ala ke siwa kisi doosre Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ²⁸⁷
2. Zameen o asmaan ke tamaam khazano'n me tasarruf ka iqhteyar sirf Allah Ta'ala ko hai is me Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ²⁸⁸
3. Qiyamat ke roz kisi ko sifarish karne ki ijaazat dene ya na dene, sirfarish qubool karne ya na karne, kisi ko sawab ya azab dene, kisi ko pakadne ya chhodne ka iqhteyar sirf Allah Ta'ala ko hoga. Allah Ta'ala ke is iqhteyar mein kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ²⁸⁹
4. Ghaib ka ilm rakhne wala aur har jagah haazir o naazir sirf Allah Ta'ala hi hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ²⁹⁰
5. Dilo'n ko pherne waala, hidaayat dene waala, neki ki taufeeq dene waala sirf Allah Ta'ala hi hai, kis Nabi, Wali, Ghaus, Qutub ya Abdaal ko is par qaadir samajhna shirk hai. ²⁹¹
6. Rizq ki tangi ya faraqhi, sehat aur bimaari, nafa aur nuqsan, zindagi aur maut dene waala sirf Allah Ta'ala hi hai. Kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko ispar qaadir samajhna shirk hai. ²⁹²
7. Aulad dene ya na dene waala, bete aur betiya'n dene wala sirf Allah Ta'ala hi hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko is par qaadir samajhna shirk hai. ²⁹³
8. Duniya o Aqhirat ki tamam bhalaiya'n sirf Allah Ta'ala ke hath mein hain. Kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ²⁹⁴
9. Dilo'n mein chupe raaz aur bhed sirf Allah Ta'ala hi jaanta hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ke barey mein ye aqeeda rakhna shirk hai. ²⁹⁵

²⁸⁶ Surah Momin: 68

²⁸⁷ Mulaheza ho Mas-ala 48

²⁸⁸ Mulaheza ho Mas-ala 49

²⁸⁹ Mulaheza ho Mas-ala 50

²⁹⁰ Mulaheza ho Mas-ala 56-58

²⁹¹ Mulaheza ho Mas-ala 61, 67, 68

²⁹² Mulaheza ho Mas-ala 62, 63, 66, 69, 71

²⁹³ Mulaheza ho Mas-ala 64, 65

²⁹⁴ Mulaheza ho Mas-ala 60

²⁹⁵ Mulaheza ho Mas-ala 59

Ta'areefush Shirk wa Anwaau - Shirk Ki Tareef Aur Iski Aqsaam

Mas-ala 73 Shirk Ki 2 Qisme Hain 1. Shirk e Akbar 2. Shirk e Asghar

Mas-ala 74 Allah Ta'ala Apni Zaat, Ibadaat Aur Sifaat Mein Akela Aur Bemisaal Hai, Kisi Jandaar ya Bejaan, Zinda Ya Faut SHuda Maqhlouq Ko Iski Zaat Mein Ya Ibaadat Mein Ya Iski Sifaat Mein Shareek Karna Ya Iske hamsar Samajhna Shirk e Akbar Kehlaata Hai

Mas-ala 75 Shirk e Akbar Ka Murtakib Hamesha Hamesha Jahannam Mein Rahega.

Hazrat Abdullah bin Masood رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jo shaqs is haal me mara ke Allah Ta'ala ke sath kisi ko shareek tehraata tha, wo aag mein daqhil kiya jaaega. ²⁹⁶

Mas-ala 76 Shirk Fiz Zaat, Shirk Fil Ibaada Aur Shirk Fis Sifaat Ke Alaawa Baz Aise Deegar Umoor Jinke Liye Ahadees Mein Shirk Ka Lafz Istemaal Hua Hai, Mislan Riya ya Ghairullah Ki Qasam Khaan Waghaira Shirk e Asghar Kehlaata hai.

Hazrat Mehmood bin Labeed رضي الله عنه se riwayat hai ke

Rasool Allah ﷺ ne farmaya: tumhare baare mein mujhe jin cheezo'n ka khauf hai inme sabse ziyaada daraane waali cheez shirk e ashgar hai.

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ! Shirk e asghar kya hai?

Aap ﷺ ne irshad farmaya: Riya. ²⁹⁷

Wazaahat

- i. Shirk e Asghar ki deegar misaale'n Shirk e Asghar ke baab mein mulaheza farmae'n.
- ii. Shirk e Akbar ka murtakib daaira Islam se kharij ho jaata hai aur wo hamesha hamesha Jahannam me rahega, jabke Shirk ke Asghar ka murtakib dairah Islam se kharij nahi hota, lekin kabeera gunah ka murtakib hota hai. Jiski saza Jahannam hai (jab tak Allah Ta'ala chhahe) yaad rahe Shirk e Asghar se tauba na karna Shirk e Akbar ka baais ba sakta hai.

Mas-ala 77 Shirk e Khafi Se Muraad Chupa Hua Shirk Hai, Jo Insan Ke Andar Ki Chupi Hui Kaifiyyat Ka Naam Hai, Shirk e Khafi Shirk e Asghar Bhi Ho Sakta Hai, Jaisa ke Riyakar Ka Shirk Aur Shirk e Akbar Bhi Ho Sakta Hai, Jaisa Ke Munafiq Ka Shirk

Hazrat Abu Sayeed رضي الله عنه kehte hain Rasool Allah ﷺ hamare paas tashreef laae, ham log aapas mein Maseeh Dajjal ka zikar kar rahe the. Aap ﷺ ne irshad farmaya: Kya main tumhe aisee cheez ki khabar na du'n jiska mujhe tumhare bare mein maseeh dajjal se bhi ziyaada khauf hai?

Hamen arz kiya: Kyou nahi Ya Rasool Allah ﷺ! (Zaroor bataaiye)

Aap ﷺ ne irshad farmaya: wo hai shirk e khafi, yaani ye ke aadmi namaz padhne ke liye khada ho aur jab ise mehsoos ho ke koi ise dekh raha hai to apni namaz lambi karde. ²⁹⁸

²⁹⁶ Bukhari: Kitab ul Eman

²⁹⁷ Ahmad, Mishkat: Baab ar Riya

²⁹⁸ Saheeh Ibne Majja by Albani: H3389

Ash Shirk Fidh Dhau Al Quran - Shirk Quran e Majeed Ki Raushni Mein

Mas-ala 78 Shirk Sabse Badi Jahaalat

Mas-ala 79 Shirk Tamaam Nek Amaal Ko Zaa-e Kar Deta Hai Khuwah Nabi Hi Kyou'n Na Ho.

(Aye Nabi ﷺ) Inse Kaho Phir Kya Aye Jaahilo! Tum Allah Ta'ala Ke Siwa Kisi Aur Ki Bandagi Karne Ke Liye Mujhse Keh-te Ho? (Halaan-ke) Tumhari Taraf Aur Tumse Pehle Guzre Hue Tamaam Ambiya Ki Taraf Ye Wahi Bheji Jaa Chuki Hai Ke Agar Tumne Shirk Kiya To Tumhara Amal Zaa-e Ho Jaaega Aur Tum Khasaare Mein Rahoge. ²⁹⁹

Mas-ala 80 Shirk Insan Ko Asmaan Ki Bulandiyo'n Se Zameen Ki Pasti Mein Gira Deta Hai, Jaha'n Wo Musalsil Muqhtalif Gumrahiyo'n Mein Dhansta Chala Jaata Hai, Hatta Ke Halaak Aur barbaad ho Jaata Hai.

Aur Jisne Allah Ta'ala Ke Sath Shirk Kiya Wo Goya Asmaan Se Gir Pada Ya To Ise Parinde (Yaani Shayateen) Uchak Le Jaa-e-nge Ya Hawa (Khuwahishad e Nafs) Isko Aisee Jagah Le Jaakar Phe'nk Degi Jaha'n Iske Ceethdey Udh Jaa-e-nge. ³⁰⁰

Mas-ala 81 Mushrik Ko Tauheed Ka Zikar Bada Nagawaar Mehsoos Hota Hai.

Jab Ek Allah Ta'ala Ka Zikar Kiya Jaata Hai To Aqhirat Par Eman Na Rakhne Waalo'n Ke Dil Kadhne Lagte Hain Aur Jab Iske Siwa Doosro'n Ka Zikar Hota Hai To Yaka-ek Khushi Se Khil Uth-te Hain. ³⁰¹

Mas-ala 82 Shirk Ke Muamle Mein Waledain Ya Kisi Aalim Ya Kisi Murshad Ki Ata-at Karna Haraam Hai

Hamne Insan Ko Hidaayat Ki Hai Ke Wo Waledain Ke Sath Nek Sulook Kare, Lekin Agar Waledain Zor Daa-e'n Ke Tu Mere Sath Kisi (Aise Mabood) Ko Shareek Tehraae Jise (Shreek Ki Haisiyyat Se) Tu Nahi Jaanta To Inki Ata-at Na Kar, Meri Hi Taraf Tum Sabko Palat Kar Aana Hai, Phir Tumko Bataou'nga Ke Tum Kya Karte Rahe Ho. ³⁰²

Mas-ala 83 Mushrik Mard Ya Aurat Ka Tauheed Parast Aurat Ya Mard Se Nikah Haram Hai

Mushrik Aurato'n Se Nikah Hargiz Na Karo Jab Tak Wo Eman Na Le Aae'n Ek Momin Laundi Mushrik Azaad Aurat Se Behtar Hai, Agarche Wo (Yaani Mushrik Aurat) Tumhe Pasand Hi Ho Aur apni Aurato'n Ke Nikah Mushrik Mardo'n Se Bhi Hargiz Na Karo, Jab Tak Wo Eman Na Le Aae'n, Ek Ghulam Momin, Azaad Mushrik Se Behtar Hai, Khuwah Wo Mushrik Tumhe Kitna Hi Pasand Ho. ³⁰³

Mas-ala 84 Haalat e Shirk Mein Faut Hone Waale Mushriko'n Ke Liye Dua e Maghfirat Karna Mana Hai

Nabi Ko Aur In Logo'n Ko Jo Eman Laae Hain, Zeha Nahi Hai Ke Mushriko'n Ke Liye Maghfirat Ki Dua Kare'n, Chhahe wo Inke rishtedaar Hi Kyou'n Na Ho'n. Jabke Inpar Ye Baat Khul Chuki Hai Ke Wo Jahannam Ke Mustahiq Hain. ³⁰⁴

Mas-ala 85 Mushrik Par Jannat Haram Hai Aur wo Hamesh Hamesha Ke Liye Jahannam Me Rahega

Hazrat Esa عليه السلام Ne (apni qaum bani Israel) Se Kaha, Aye Bani Israel Allah Ta'ala Ki Bandagi Karo, Jo Mera Bhi Rab Hai Aur Tumhara Bhi, Jisne Allah Ta'ala Ke Sath Kisi Ko Shareek Tehraaya Ispar Allah Ta'ala Ne Jannat Haraam Kardi Aur Iska Thikana Jahannam Hai Aur Aise Zaalimo Ka Koi Madadgaar Nahi. ³⁰⁵

Ahel Kitaab Aur Mushrikeen Meinse Jin Logo'n Ne Kufr Kiya Wo Yaqeenan Jahannam Ki Aag Mein Jaa-e-nge Aur Hamesha Is Me Rahe'nge Aise Log Bad Tareen Maqhlouq Hain. ³⁰⁶

Mas-ala 86 Haqeeqat Shirk Samjhane Ke Liye Quran e Majeed Ki Chand Hakeemana Misaale'n

²⁹⁹ Surah Zumar: 64-65

³⁰⁰ Surah Haj: 31

³⁰¹ Surah Zumar: 45

³⁰² Surah Ankabut: 8

³⁰³ Surah Baqra: 221

³⁰⁴ Surah Tauba: 113

³⁰⁵ Surah Maaeda: 72

³⁰⁶ Surah Baiyyina: 6

- i. Jin Logo'n Ne Allah Ta'ala Ko Chhodkar Doosre Sarparast Banaa Liye Hain, Inki Misaal Makdi Jaise Hai, Jo Apna Ek Ghar Banati Hai Aur Sab Gharo'n Se Ziyaada Kamzor Ghar Makdi Ka Hi Hota Hai, Kaash Ye Log Is Haqeeqat Ko Jaante. ³⁰⁷
- ii. Aye Logo! Ek Misaal di Jaati Hai Ise Zara Ghaur Se Suno. Allah Ta'ala Ko chhodh Kar Jin Mabudo'n Ko tum Pukarte Ho Wo Sab milkar Ek Makkhi Bhi Paida Nahi Kar Sakte, Balke Makkhi Inse Koi Cheez Cheen Le Jaae To Wo Ise Chudaa Bhi Nahi Sakte, Madad Chhahne Waale Bhi Kamzor Aur Jinse Madad Chhahi Jaati Hai Wo Bhi Kamzor, In Logo'n Ne Allah Ta'ala Ke Qadar Hi Nahi Pehchaani Jaiska Ke Iske Pehcanne Ka Haq Tha, Haqeeqat Ye Hai Ke Quwwat Aur Izzat Waala To Allah Hi Hai. ³⁰⁸
- iii. Allah Ta'ala Ko Chhodkar Jinhe Ye (Mushrik) Log Pukarte Hain Wo (Mabudaan e baatil) Inki Duao'n Ka Koi Jawab Nahi De Sakte, Inhe Pukarna To Aisa Hi Hai Jaise Koi Shaqs Paani Ki Taraf Hath Phailakar Isse Darqhuwast Kare Ke Tu Mere Mu'n Tak Paho'nch Jaa. Halaa'nke Paani Is Tak Paho'nchne Waala Nahi Bas Isi Tarha Kaafiro'n Ki Duaae'n Bekar Jaane Waali Hain. ³⁰⁹
- iv. Allah Ta'ala Ek Misaal Deta Hai, Ek Ghulam To Wo Hai Jiske Maalik Hone Mein Bahot Se Kaj Khalq Aaqa Shareek Hain Jo Ise Apni Apni Taraf Khee'nchte Hain Aur doosra Shaqs Muakammal Taur Par Sirf Ek Hi Aaqa Ka Ghulam Hai, Kya In Dono'n Ka Haal Yaksaa'n Ho Sakta Hai? Alhamdullilah (aisa nahi) Magar Aksar Log Nahi Jaante. ³¹⁰
- v. Allah Ta'ala Tumei'n Tumhari Zaat Se Hi Ek Misaal Deta Hai, Kya Tumhare In Ghulamo'n Mein Se Jo Tumhari Milkiyyat Mein Hain, Kuch Ghulam Aise Bhi Hain, Jo Hamare Diye Hue Maal o Daulat Mein Tumhare Sath Baraabar Ke Shareek Ho'n Aur Kya tum Inse Is Tarha Darte Ho Jis Tarha Aapas Mein Apne Hamsaro'n Se Darte Ho? Is Tarha Ham Ayaat Khol Kar Pesh Karte Hain In Logo'n Ke Liey Jo Aqal Se Kaam Lete Hain. ³¹¹
- vi. Allah Ta'ala Ek Misaal Deta Hai Ek to Hai Ghulam Jo Doosre Ka Mamluk Hai Aur Khud Koi Iqhteyar Nahi Rakhta (Jaise Mushriko'n Ke Tehraae Hue Shuraka) Doosra Shaqs Wo Hai Jise Hamne Apni Taraf Se Accha Rizq Ataa Kiya Hai Aur wo Isme Se Khule Aur Chupe (apni marzi se) Kharch Karta Hai (yaani poori tarha baa-iqhteyar hai, jaise AT) Bataao Kya Dono'n Baraabar Hain? Alhamdulillah (hargiz nahi) Magar Log Nahi Jaante. ³¹²

Mas-ala 87 Qiyamat Ke Roz Allah Ta'ala Ki Bargah Mein Farishte Ambiya o Rusul Aur Auliya Aur Solaha In Mushrikeen Ke Khilaaf Gawaahi De'nge Jo Duniya Mein Inhe Allah Ta'ala Ka Sharek Tehraate Rahe Ho'nge.

Mas-ala 88 Qiyamat Ke Roz Mushrikeen Ke Mabood Inke Kisi Kaam Nahi Aae'nge

Malaaeka

Aur Jis Din Allah Ta'ala Tamaam Insano Ko Jama Karega Phir Farishto'n Se Poochega: Kya Ye (Mushrik) Log Tumhari Hi Ibaadat Kiya Karte The? Farishte Jawab De'nge: Paak Hai Teri Zaat, Hamara Talluq To Aapse Hai Na Ke In Logo'n Se. Dar Asal Ye Hamari Nahi Jinno'n Ki Ibaadat Karte The. In (Mushrikeen) Meinse Aksar Inhi Pa rMen Laae Hue The. ³¹³

Ambiya o Rusul

Jis Roz Allah Ta'ala Sab Rasoolo'n Ko Jama Kar ke Poochega Ke Tumhe Kya Jawab Diya Gaya To Wo Arz Kare'nge Hame Kuch Ilm Nahi, Ghaib Ki Baate'n To Aap Hi Ke Ilm Mein Hain. ³¹⁴

³⁰⁷ Surah Ankabut: 41

³⁰⁸ Surah Hajj: 73-74

³⁰⁹ Surah Raad: 14

³¹⁰ Surah Zumar: 29

³¹¹ Surah Rom: 28

³¹² Surah Nahal: 75

³¹³ Surah Saba: 40-41

³¹⁴

(Qiyamat Ke din) Jab Allah Ta'ala Farmaega: Aye Esa bin Mariya! Kya Tune Logo'n Se Kaha Tha Ke Khuda Ke Siwa Mujhe Aur Meri Maa'n Ko bhi Khuda Banaalo? To Wo Jawab Mein Arz Kare'nge Ke Subhanallah Mera Ye Kaam Na Tha Ke Wo Baat Kehta Jiske Kehne Ka Mujhe Koi Haq Nahi Tha. Agar Maine Aisee Baat Kahi Hoti To Tujhe Zaroor Ilm Hota, Tu Jaana hai. Jo Kuch Mere Dil Mein Hai Aur Main Nahi Jaanta Jo Tere Dil Mein Hai, Beshak Tu Saari Poshida Baato'n Se Waaqif Hai. Maine Inse Iske Siwa Kuch Nahi Kaha Jiska Tune Hukam Diya tha, Wo Ye Ke Allah Ta'ala Ki Bandagi Karo, Jo Mera Rab Bhi hai Aur Tumhara Rab Bhi, Main is Waqt Tak Inka Nigraan Tha, Jab Tak Ke Main Inke Darmiyan Tha. Jab Tune Mujhe Wapas Bulaa Liya to Phir Tu Hin Inpar Nigran Tha Aur Tu Sari Hi cheezo'n Par Nigraan Hai. ³¹⁵

a) Auliya o Sulaha

Aur Jis Roz Allah Ta'ala In (Mushriko'n) Ko Bhi Ekattha Kar Laaega Aur Inke In Mabudo'n Ko Bhi Bulaaega Jinhe Aaj Ye Allah Ta'ala Ko Chhodkar Pooj Rahe Hain Phir Wo In (mabudo'n) Se Poochega: Kya Tumne Mere In Bando'n Ko Gumrah Kiya tha, Ya Ye Khud Raah e Raast Se Bhatak Gae The? Wo Arz Kare'ng: Paak Hai Teri Zaat Meri To Ye Majal Na Thi Ke Tere Siwa Kisi Doosre Ko Apna Maula Banaate, Magar Tune Unko Unke Baap Dada Ko Sab Samaan e Zindagi Diya, Hatta Ke Ye (tee) Irshadat Ko Bhool Gae Aur Shaamat Zada hokar Rahe. ³¹⁶

Aur Jis Roz Ham In Sab (Yaani shareek tehraae gae aur shareek tehraane waale logo'n) Ko Ek Sath Ekattha Kare'nge To In Logo'n Se Jinho'n Ne Shirk Kiya Hai. Kahe'nge Ke Taher Jaao Tum Sabhi Aur Tumhare Tehraae Hue Shareek Bhi. Phir Ham Inke Darmiyan Se Ajnabiyyat Ka Parda Hata De'nge (yaani wo mushrik aur inke tehraae hue shareek ek doosre ko pehchaan le'nge) Tab Inke Tehraae Hue Shareek Kahe'nge Tum Hamari Ibaadat To nahi Karte The (aur is baat par) Hamare Aur Tumhare Darmiyan Allah Ta'ala Ki Gawahi Kaafi Hai Ke (Agar Tum Hamari Ibaadat Karte Bhi The To) Ham Tumhari Is Ibaadat Se Bilkul Be Khabar The. ³¹⁷

[Mas-ala 89 Qiyamat Ke roz Mushriko'n Aur Shuraka Ki Haalat e Zaar Par Quran e Majeed Ka Ek Tanziyah Tabserah!](#)

(Qiyamat Ke Roz Hukum Hoga) Gher Laao In Saab Zaalimo Ko Inke Saathiyo'n Koa ur In Mabudo'n Ko Jinki wo Bandagi Kiya Karte The, Allah Ta'ala Ko Chhodkar Phir Insab Ko Jahannam Ka Raasta Dikhao Aur (Haa'n) Zara Inhe Tehraao Inse Kuch Poochna Hai: Kya Ho Gaya Tumhe Tum Ek Doosre Ki Madad Kyou'n Nahi Kar Rahe? Are Aaj to Ye Sabse Bade Farmabardar Bane Hue hain? (Yaani Har Baat Par Bilaa Chu'n o Charaa'n Amal Kar Rahe hain) ³¹⁸

[Mas-ala 90 Qiyamat Ke Roz mushrik Azaab Dekh Kar Shirk Se Inkar Aur Tauheed Ka Iqraar Kare'nge, Lekin Is Waqt Tauheed Ka Iqrar Ise Koi Faaed Nahi Dega.](#)

Jab Inhone Hamara Azaab Dekh Liye To Pukaar Uthe Ke Hamne Maan Liya Allah Wahdahu Laa Shareekalah Ko Aur Ham Inkar Karte Hain In Sab Ma'abudo'n Ka Jinhe Ham Is Ka Shareek Tehraate The. Magar Hamara Azaab Dekh Lene Ke baad Inka Eman Inke Liye Kuch bhi Nafa Baqsh Na Ho Sakta Tha, Kyou'nke Yehi Allah Ta'ala Ka Qanoon Hai Jo Hamesha Se Iske Bando'n Mein Chala Aa Raha Hai, Chuna-che Is Waqt Kaafir Log Khasaare Mein Pad Jaae'nge. ³¹⁹

[Mas-ala 91 Mushriko'n Ke Liye Quran e Majeed Ki Dawat e Fikr!](#)

a. Aye Nabi! Inse Poocho, Sehra Aur Samandar Ki Tarikiyo'n Mein Kaun Tumhe Khatraat Se Bachaata Hai? Kaun Hai Jisse Tum Museebat Ke Waqt Gid-Gidaa Kar Aur Chupke Chupke Duae'n Maangte Ho? Kisse Kehte Ho Ke Agar Is Balaa Se Isne Hame Bachaa Liya to Ham Zaroor Shukar Guzar Ho'nge? Kaho Allah Ta'ala Tumhe Isse Aur Har Takleef Se Najaat Deta hai Phir tum Dusro'n Ko Iska Sharek Tehraate Ho. ³²⁰

³¹⁵ Surah Maaeda: 116-117

³¹⁶ Surah Furqan: 17-18

³¹⁷ Surah Yunus: 28-29

³¹⁸ Surah As Saaffaat: 22-26

³¹⁹ Surah Momin: 84-85

³²⁰ Surah Anam: 63-64

- b. Mushriko'n Se Kaho Batao, Agar Tum Jaante ho Ke Ye Zameen Aur Jo Kuch Isme Hai Wo Sab Kiski Milkiyyat Hai? Ye Zaroor Kahe'nge Allah Ta'ala Ki, Kaho Phir Tum Hosh Mein Kyou'n Nahi Aate? Inse Poocho Saato'n Asmaan Aur Arsh e Azeem Ka Maalik Kaun Hai? Ye Zaroor Kahe'nge AT, Kaho Tum Dartte Kyou'n Nahi? Inse Kaho, Batao Agar Tum Jaante Ho Ke Har Cheez Par Iqtedaar Kiska Hai Aur Kaun Hai Jo Panah Deta Hai Aur Iske Muqable Mein Kaoi Panah Nahi De Sakta? Ye Zaroor Kahe'nge AT, Kaho Phir Kaha'n Se Tumko Dhoka Lagta Hai? ³²¹
- c. Kya In Logo'n Ke Banaae Hue Aarzi Ma'abud Aise Hain Ke (Be Jaan Aur Jaan Daal Kar) Uthaa Khadaa Karte Ho'n? Agar Asmaan o Zameen Mein Ek Allah Ta'ala Ke Siwa Doosre Mabud Bhi Hote To (Zameen o Asmaan) Dono'n Ka Nizam Bigad Jaata, Pas Arsh Ka Maalik Allah Ta'ala Hai In Baato'n Se Jo Ye Log Banaa Rahe Hain. ³²²
- d. Wo Kaun Hai Jisne Zameen Ko Jaae Qaraar Banaaya Aur Iske Andar Dariya Rawa'n Kiye Aur Isme (Pahado'n Ki) Meqhe'n Gaad Dee'n Aur Paani Ke Do Zaqheero'n Ke Darmiyan Parde Haael Kar Diye? Kya Allah Ta'ala Ke Sath Koi Aur Allah bhi (In Kaamo'n Mein Shareek) Hai? Nahi, Balke Inemin Aksar Log Nadaan Hai'n. ³²³

³²¹ Surah Mominun: 84-89

³²² Surah Ambiya: 21-22

³²³ Surah Namal: 61

Ash Shirk Fidh Dhau As Sunnah - Shirk Sunnat Ki Raushni Mein

Mas-ala 92 Kabeera Gunaho'n Mein Sabse Bada Gunah Shirk Hai

Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ se poocha: Allah Ta'ala ke nazdeek kaunsa gunah sabse bada hai? Aap ﷺ ne irshad farmaya ye ke: Tu Allah Ta'ala ke sath shareek kare halaa'nke isne tujhe paida kiya hai. Hazrat Abdullah bin Masood رضي الله عنه kehte hain, maine arz kiya: Haa'n waqai ye to bahot bada gunah hai. Phir maine arz kiya: Shirk ke baad kaunsa gunah bada hai? Aap ﷺ ne irshad farmaya: Phie ye ke tu apni aulad ko is dar se qatal kare ke wo tere sath khaana khaaegi. Phir maine arz kiya iske baad? Aap ﷺ ne irshad farmaya: Ye ke tu hamsaae ki biwi se zina kare. ³²⁴

Mas-ala 93 Shirk Sabse Bada Zulm Hai

Hazrat Abdullah bin Masood رضي الله عنه kehte hain jab (Surah Anam ki) ayat: Tarjuma, Yaani Wo Log Jo Eman LAae Aur Apne Eman Ke Sath Zulm Ko Maloos Nahi Kiya) naazil hui to Sahaba Ikram رضوان الله عليهم أجمعين par bahot giraa'n guzri, inho'n ne kaha: Hamme se kaun aisa hai jisne eman laane ke baad koi zulm (gunah) na kiya ho? (Rasool Allah ﷺ ko malum hua to) Aap ﷺ ne farmaya: Is ayat mein zulm se muraad aam gunah nahi (balke shirk hai) kya tumne (Quran e Majeed mein) Luqman ka qaul nahi suna, jo inho'n ne apne bete se kaha tha ke: Shirk Sabse Badaa Zulm Hai. ³²⁵

Mas-ala 94 Shirk Allah Ta'ala Ko Sabse Ziyaada Takleef Dene Waala Gunah Hai

Hazrat Musa Ashari رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Takleef dah baat sunkar Allah Ta'ala se ziyaada sabar karne waala koi nahi. Mushrik kehte hain Allah Ta'ala ki aulad hai, phir bhi Allah Ta'ala unhe aafiyat mein rakhta hai aur rozi deta hai. ³²⁶

Mas-ala 95 Shirk Karne Waala Allah Ta'ala Ko Gaali Deta Hai

Wazaahat: Hadees Mas-ala 29 ke tahet mulaheza farmae'n.

Mas-ala 96 Qiyaamat Ke Roz Allah Ta'ala Mushrik Ko Iske Nek Amaal Ka Badla Dene Se Inkar Kardega.

Hazrat Mahmood bin Labeed رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Tumhare bare mein main mujhe jis cheez ka sabse ziyaad adar hai wo Shirk e Asghar hai.

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ! Shirk e Asghar Kya hai?

Aap ﷺ ne irshad farmaya: Riya, qiyamat ke roz jab logon ko inke amaal ka badla diya jaa raha hoga to Allah Ta'ala (riya mein muhtela) logo'n se kahega, jaao in logo'n ke paas jin ko dikhaane ke liye tum nek amal kiya karte the aur phir dekho in se tum kya jazaa paate ho? ³²⁷

Mas-ala 97 Shirk Insan Ko Halaak Karne Waala Gunah Hai

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke

Rasool Allah ﷺ ne irshad farmaya: Halak karne waale 7 gunaho'n se bacho,

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ wo (7 gunah) kaunse hain.

Aap ﷺ ne farmaya: 1. Allah Ta'ala ke sath shirk karna, 2. Jadu, 3. Naahaq kisi jaan ko qatal karna jisey Allah Ta'ala ne haram tehraaya hai, 4. Yateem ka maal khaana, 5. Sood khaana, 6. Maidaan e Jung se bhaagna aur, 7. Bholi bhali momin aurato'n par tohmat lagaana. ³²⁸

³²⁴ Muslim: Kitab ul Eman

³²⁵ Bukhari: Kitab ut Tauheed

³²⁶ Bukhari: Kitab ut Tauheed

³²⁷ Musnad Ahmad) Sisila Ahadees us Saheeha V2 P901

³²⁸ Muslim: Kitab ul Eman

Mas-ala 98 Rasool Allah ﷺ Ne Mushriko'n Ke Liye Baddua Farmai

Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke,

Rasool Allah ﷺ ne baitullah shareef ki taraf mu'n kiya aur quraish ke 6 admiy'n ke liye baddua farmai. Jinme Abu Jahal, Umaiyya bin Khalaf, Othba bin Rabia'a, Shaiban bin Rabia'a aur Oqhbah bin Abi Mueet shamil the. (Abdullah bin Masood رضي الله عنه kehte hain) main Allah ki qasm khaakar kehta hu'n ke maine in logo'n ko badar ke maidan mein is haal mein dekha ke dhoop se inke jism sadey hue the, kyou'nke wo bahot garam din tha. ³²⁹

Mas-ala 99 Mushrik Ko Esaal e Sawab Ka Koi Amal Faaeda Nahi Paho'nchata

Wazaahat: Hadees ke baab mein Mas-ala 18 ke tahet mulaheza farmae'n.

Mas-ala 100 Shirk Karna Waala Qattai Jahannami Hai

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Jo shaqs is haal mein mare ke Allah Ta'ala ke siwa kisi doosre ko shareek banaata tha wo aag me daqhil hoga. ³³⁰

Mas-ala 101 Kisi Nabi Ya Wali Ke Sath Qareebi Talluq Bhi Mushrik Ko Jahannam Ke Azaab Se Nahi Bachaa Sakega.

Hazrat Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya ke: Hazrat Ibrahim عليه السلام qiyamat ke din apne baap aazar ko is haal mein dekhe'nge ke iske mu'n par siyaahi aur gard o ghubaar jama hoga. Chunache Hazrat Ibrahim عليه السلام kahe'nge: Maine duniya mein tumhe kaha nahi tha ke meri naafarmaani nakaro?

Aazar kahega: Accha, aaj main tumhari nafarmaani nahi karunga.

Hazrat Ibrahim عليه السلام (apne rabse darqhuwast kare'nge) Aye Mere Rab! Tune mujhse wada kiya tha ke mujhe qiyaamat ke roz ruswa nahi karega, lekin isse ziyaada ruswaai aur kya hogi ke mera baap teri rahmat se mehroom hai.

Allah Ta'ala irshad farmaega: maine Jannat kaafiro'n par haram kardi hai, phir Allah Ta'ala farmaega: Aye Ibrahim! Tumhare dono'n paaou'n ke neeche kya hai?

Hazrat Ibrahim عليه السلام dekhe'nge ke ghilaazat mein lat pat ek bicchu hai jise (farishte) paaou'n se pakad kar Jahannam me daal de'nge. ³³¹

Mas-ala 102 Qiyamat Ke Roz Mushrik Rooe Zameen Ki Saari Daulat Dekar Jahannam Se Nikalna Chhahega Lekin Aisa Mumkin Na Hoga.

Hazrat Anas bin Maalik رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: (Qiyamat ke roz) Allah Ta'ala is dozaqhi se farmaega, jise sabse halka azaab diya jaa raha hoga. Ke agar tere paas is waqt rooe zameen ki saari daulat maujood ho to kyaat u apne aap ko azaad karaane ke liye dega?

Wo kahega: haa'n zaroor de du'nga.

Allah Ta'ala irshad farmaega: Duniya mein maine tujhse iski nisbat bahot hi asaan baat ka mutaalba kiya tha, wo ye ke mere sath kisi ko shareek na tehraana, lekin tune meri ye baat na maani aur mere sath shirk kiya. ³³²

Mas-ala 103 Mushrik Se Deeni Umoor Ko Mutassir Karne Waale Ta'alluqaat Rakhne Se Mana Hain.

Hazrat Jareer رضي الله عنه kehte hain ke main Rasool Allah ﷺ ki khidmat mein haazir hua, Aap ﷺ (logo'n se) bait le rahe the, maine arz kiya: Ya Rasool Allah ﷺ! apna hath aage badhaaiye taakey main aapki bait karu'n aur (haa'n) mujhe sharaaet bataa dejiye (kyou'nke) aap mujhse ziyaada jaante hain.

³²⁹ Muslim: Kitab ul Jihad

³³⁰ Bukhari

³³¹ Bukhari: Kitab Bida al Khalq

³³² Bukhari: Kitab ur Riqaaq

Aap ﷺ ne irshad farmaya: Main tujhse in sharaet par bait lu'nga, 1. Tu Allah Ta'ala ki bandage kare, 2. Namaza qaaem kare, 3. Zakat adaa kare, 4. Musalmano ki khair khuwahi kare aur, 5. Mushrik se alag rahe. ³³³

Mas-ala 104 Aisi Jagah Jaha'n Shirk Kiya Jaata Tha, Ya Kiya Jaata Ho, Waha'n Jaaez Ibaadat Karna Bhi Mana Hai.

Hazrat Saabit bin Zahak رضي الله عنه se riwayat hai ke, ek shaqs ne Rasool Allah ﷺ ke zamane mein Buwaana naami jagah par ounth zubah karne kin azar maani. Wo Rasool Allah ﷺ ki khidmat mein hair hue (aur arz kiya) maine Buwaana par ounth zubah karne kin azar maani hai (apni nazar poori karu'n ya na karu'n?) Aap ﷺ ne dariyaft farmaya: Kya waha'n zamana jahiliyyat mein koi but tha, jiski pooja ki jaati rahi ho?

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Nahi

Tab Aap ﷺ ne poocha: Kya waha'n mushrikeen ka koi mela lagta tha?

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Nahi

Tab Aap ﷺ ne irshad farmaya: Apni nazar poori karo aur yaad rakho Allah Ta'ala ki nafarmaani waali nazar poori karna jaaez nahi, naahi wo nazar jo insan ke bas mein na ho. ³³⁴

³³³ Saheeh Sunan Nisai by Albani H3893

³³⁴ Saheeh Sunan Abu Dawood by Albani H2834

Ash Shirk ul Asghar - Shirk Asghar Ke Masaael

Mas-ala 105 Nazar e Bad Ya Bimaari Se Mehfooz Rehne Ke Liye Challa, Manka, Kada, Zanjeer Halqa Ya Taweez Pahenna Shirk Hai³³⁵

Mas-ala 106 Nazar e Bad Ya Hadsaat Se Bachne Ke Liye Car, Makaan, Dukan Waghaira Par Ghode Ki Naal Latkaana, Ya Mitti Ki Kaali Handi Latkaan Shirk Hai.

Mas-ala 107 Nau Zaaeda (T: Just Born) Bacche Ko Nazar E Bad Se Bachaane Ke Liye Ghar Ke Darwaaze Par Kisi Maqhsos Daraqht Ki Tehniya'n Latkaana Shirk Hai.

Mas-ala 108 Hadsaat Se Mehfooz Rehne Ke Liye Baazu Par Imam e Zaamin Baandhna Shirk Hai

Hazrat Oqha bin Aamer Johni رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ki khidmat mein ek jamaat (islam laane ke liye) haazir hui, Rasool Allah ﷺ ne 9 admiyo'n se bait li aur daswe'n admi ki bait lene se hath rok liya. Inho'n ne arz kiya: Ya Rasool Allah ﷺ Aapne 9 admiyo'n ki bait li hai aur is daswe'n admi ki bait nahi li?

Aap ﷺ ne irshad farmaya: is ne tameema (taweez, dhaaga ya manka waghaira) baandha hua hai. Chunache Aap ﷺ ne apna hath aage badha kar ise kaat diya aur iske baad isse bait leli phir irshad farmaya: jisne tameema latkaaya isne shirk kiya. ³³⁶

Hazrat Abdullah bin Masood رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna ke Dam, Ta'aweez aur Toney Shirk hain. ³³⁷

Hazrat Abu Basheer Ansari رضي الله عنه se riwayat hai ke wo ek safar mein Rasool Allah ﷺ ke sath the, Aap ﷺ ne ek paigham rasa'n bheja. Abdullah bin Abi Bakr رضي الله عنه kehte hain, main samajhta hu'n is waqt log apni apni qhuwab gaaho'n mein ho'nge aur hokum diya ke kisi ounth ke gale mein (dam kiya hua) taa'nt (dhaage) ka qulaadah ya koi tauq na rehne diya jaae. Balke ise kaat diya jaae. Imam Maalik رحمه الله kehte hain, mera khayal hai (mushrik log ye tauq ounth ko) nazar e badh se bachaane ke liye istemaal karte the. ³³⁸

Mas-ala 109 Bad-shagooni Lena Shirk Hai

Hazrat Fazaala bin Obaid Ansaari رضي الله عنه kehte hain: Jis shaqs ko badshagooni ne kaam karne se rok diya, wo shirk ka murtakib hua. Ise Ibne Wahab ne riwayat kiya hai. ³³⁹

Mas-ala 110 Ghairullah (mislan Waledain, Biwi, Aulaad ya Quran ya Ka'aba waghaira) Ki Qasam Khaana Shirk Hai

Hazrat Umar bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jisne Allah Ta'ala ke siwa kis doosre ki qasam khaai isne shirk kiya. ³⁴⁰

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Tumme se jo shaqs (ghairullah ki) qasam khaae aur apni qasam mein you'n kahe: Laat ki qasam, usey Laa Ilaaha Illallah kehna cahiye (yaani apne eman ki tajdeed karni chahiye) aur jo shaqs apne sathi se kahe aao main tujhse juwa khelu'n to ise (apni isteta-at ke mutaabiq) sadqa karna chaahiye, (taake gunah ka kaffara adaa ho jaae). ³⁴¹

Mas-ala 111 Riya Aur Dikhawa Shirk Hai

Hazrat Abu Sayeed رضي الله عنه kehte hain ke ham log Maseeh Dajjal ka zikar kar rahe the ke, itne me Rasool Allah ﷺ tashreef laae aur Aap ﷺ ne irshad farmaya: Kya main tumhe aisee baat na bataou'n jiska mujhe tumhare baare mein maseeh dajjal se bhi ziyaada dar hai?

³³⁵ Baaz Ulama Ke Nazdeek Qurani Ayaat Ya Masnoon Dua'o'n Par Mushtamil Taweez Istemaal Karna Jaaez Hai

³³⁶ Silsilah Ahadees us Saheeha: H 492

³³⁷ Abu Dawood: Silsilah Ahadees us Saheeha: H 331

³³⁸ Muslim: Kitab ul Libaas: Baab Karaaha Qilaada al Watr

³³⁹ Silsilah Ahadees us Saheeha by Albani: H1065

³⁴⁰ Saheeh Sunan Tirmizi: by Albani H1241

³⁴¹ Muslim: Kitab ul Eman

Hamne arz kiya: Kyou’n nahi (zaroor batlaaiye)

Aap ﷺ ne farmaya: shirk khafi (aur wo ye hai ke) ek aadmi namaz ke liye khada hota hai aur sirf is liye umda namaz padhta hai ke ise koi (doosra shaqs) dekh raha hai. ³⁴²

Mas-ala 112 Tark e Namaz Shirk Aur Kufr Hai

Hazrat Jabir رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko farmate suna hai: Kufr o Shirk aur andey ke darmiyan tark e namaz (ka farq) hai. ³⁴³

Mas-ala 113 Ghaib Ka Haal Malum Karne Ke Liye Kisi Ko Hath Dikhana Shirk Hai

Hazrat Safiyyah رضي الله عنه, Rasool Allah ﷺ ki kisi zauja se riwayat karti hain ke Aap ﷺ ne farmaya: Jo shaqs najoomi ke paas jaae aur isse (mustaqbil ke baare mein) koi baat dariyaft kare to iski 40 roz ki namaz qubool nahi hoti. ³⁴⁴

Mas-ala 114 Sitaaro’n Ki Taseer Par Yaqeen Rakhna Shirk Hai

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Nahi naazil farmaai Allah Ta’ala ne barkat (barish) asmaan se magar logo’n mein se baaz ne subha ko iska inkar kiya. Halaa’nke barish Allah Ta’ala hi barsaata hai, lekin inkar karne waale kehte hain ke falaa’n falaa’n tare ki wajah se barish hui. ³⁴⁵

Mas-ala 115 Ambiya Auliya Aur Solaha Se Aqeedat Mein Ghulu Karna Shirk Hai

Hazrat Umar رضي الله عنه kehte hain ke maine Rasool Allah ﷺ ko farmate hue suna hai ke: Meri tareef mein is tarha mubaalgha na karo, jis tarha isaa’iyo’n ne Hazrat Esa عليه السلام ke bare mein mubaalgha kiya, beshak main ek banda hu’n. Lehaaza mujhe Allah Ta’ala ka banda aur iska rasool hi kaho. ³⁴⁶

³⁴² Saheeh Sunan Ibne Majja H3389

³⁴³ Muslim: Kitab ul Eman

³⁴⁴ Muslim: Kitab us Salah

³⁴⁵ Muslim: Kitab ul Eman

³⁴⁶ Bukhari: Kitab ul Ambiya

Al Ahadees ud Dhaeefatu wal Mauzooa'ah - Zaeef Aur Mauzoo Ahadees

1. Main ek maqhfī khazaana tha, maine chhahe ke pehchaana jaaou'n, chunache maine maqhlōoq ko paida kiya

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa H66

2. Jisne apne aapko pehchaana isne apne rabko pehchaana

Wazaahat: Ye hadees be buniyad hai, tafseel ke liye mulaheza ho Silsila Ahadees us Zaeefa V1 H66

3. Rasool Allah ﷺ ne irshad farmaya: Jisne mujhe pehchaana isne apne khuda ko pehchaana aur jisne mujhe dekha iske khuda ko dekha (Riyaz us Saalekeen P72)

Wazaahat: Ye hadees mauzoo hai, mulaheza Shareeat o Tareeqat P467

4. Allah Ta'ala irshad farmate hai: Maine Muhammad ﷺ ko apne cehre ke noor se paida kiya hai aur chere se muraad zaat e muqaddas (yaani AT) hai. (Riyaz us Saalekeen P90)

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shareeat o Tareeqat P463

5. Rasool Allah ﷺ ne farmaya: Aye Jabir Allah Ta'ala ne sabse pehle apne roor se tere Nabi ka noor paida kiya.

Wazaahat: Ye hadees be asal hai, mulaheza ho Seerat un Nabi by Syed Suleman Nadvi V3 P737

6. Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne mujhe apne noor se paida farmaya aur Abu Bakar ko mere noor se aur Umar ko Abu Bakar ke noor se aur meri ummat ko Umar ke noor se paida farmaya aur Hazrat Umar tamaam jannatiyo'n ke chiraag hain.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Meezaan ul Etedaal by Imam Zahabi V1 P166

7. Mere paas Jibraeel aae, kaha Allah Ta'ala farmata hai agar tum (Muhammad ﷺ) na hote to Jannat o Dozaqh paida na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Al Asaar al Marfooa'a fil Aqhbaar al Mauzooa P44

8. Aye Muhammad ﷺ! Agar tum na hote to main duniya paida na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Al Mauzooaat by Ibn Jauzi V1 P289

9. Aye Muhammad ﷺ! Agar tum na hote to main kaenaat paida na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa by Albani V1 H282

10. Allah Ta'ala ka irshad hai: Aye Muhammad ﷺ! tu main aur main tu hai

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariat o Tareeqat P463

11. Rasool Allah ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين se sawal kiya: Eman laane ke mumle mein tumhare nazdeek kaunsi maqhlōoq sabse acchi hai?

Inho ne arz kiya: Farishte

Aap ﷺ ne farmaya: Wo eman kyou'n na laae'n jabke wo apne Rab e Azwojal ke paas hain.

Sahaba رضوان الله عليهم أجمعين ne arz kiya: to phir Ambiya

Aap ﷺ ne irshad farmaya: Wo eman kyou'n na laae'n, halaa'nke in par to wahee naazil hoti hai.

Sahaba رضوان الله عليهم أجمعين ne arz kiya: phir ham.

Aap ﷺ ne irshad farmaya: aqhir tum eman kyou'n na laao, jabke main khud tumhare darmiyan maujood hu'n. Raavi ne kaha tab Aap ﷺ ne irshad farmaya: Suno! Eman laane ke muamle mein sabse acche wo log hain, jo tumse baad mein aae'nge wo (sirf) saheefo'n mein tehreer padh kar eman laae'nge

Wazaahat: Ye hadees zaef hai, tafseel ke liye mulaheza ho Silsila Ahadees us Zaef V2 H647

12. Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate suna hai: jis tarha shirk ki maujoodgi mein koi nek amal nafa baqash nahi ho sakta, isi tarha eman ki maujoodgi mein koi bura amal nuqsan nahi de sakta.

Wazaahat: Ye hadees be buniyad hai, tafseel ke liye mulaheza ho, Al Mauzuaat V1

13. Jisne kaha ke eman ghat-ta aur badhta hai wo Allah Ta'ala ke hukam se nikal gaya aur jisne kaha main momin hu'n iska Islam me koi hissa nahi

Wazaahat: Ye hadees mauzoohai, mulaheza ho Al Fawaaed al Majmua H1294

14. Eman gadey hue pahad ki tarah dil mein jamaa rehta hai, iski ziyaadati ya kami (par eman rakhna) kufr hai.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaef V1 H464

15. Eman ke 2 hisse hain, nisf sabar aur nisf shukar

Wazaahat: Ye hadees zaef hai, mulaheza ho Silsila Ahadees us Zaef V1 H625

16. Watan ki mohabbat eman ka hissa hai.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaef V1 H36

17. Soof (oon) ka libas zaroor pehno, isse apne dilo'n mein eman ki saheeh lazaat mehsoos karoge

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaef V1 H90

18. Allah Ta'ala irshad farmata hai: Mere Auliya meri quba mein hain, jinhe mere siwa koi nahi jaanta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariat o Tareeqat P466

19. Allah Ta'ala irshad farmata hai, Suno! Beshak auliya Allah, Rahman ke shaagird hain.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariat o Tareeqat P466

20. Meri ummat mein 30 abdaal ho'nge, inhi ki wajah se zameen qaaem rahegi, inhi ki wajah se tum par bearish barsegi aur inhi ki wajah se tum madad kiye jaaoge.

Wazaahat: Ye hadees zaef hai, mulaheza ho Al Jame al Sagheer by Albani H2267

Hamaari Daawat Ye Hai Ke!

1. Rasool Allah ﷺ ne ummar ko jis baat ka hukam diya hai, ya jise khud kiya hai, ya jise karne ki ijaazat di hai. Ise min o a'an isi tarha keejiye aur jis baat se Aap ﷺ ne mana kiya hai isse ruk jaaen. Irshad e Baari Ta'ala hai: Jo Kuch Rasool Tumhe De De'n Wo Lelo Aur Jis Cheez Se Mana Kare'n Isse Ruk Jaao. (Surah Hashar: 07)
2. Rasool Allah ﷺ ne deen ke muaamle mein jo kaam saari hayaat e taiyyaba mein nahi kiya, wo kaam apni marzi se karke Rasool Allah ﷺ se aage badhne ki jasaarat na keejiye. Irshad e Baari Ta'ala hai: Aye Logo, Jo Eman Laae Ho! Allah Aur Iske Rasool Se Aage Na Badho. (Surah Hujaraat: 1)
3. Rasool Allah ﷺ ki ataa-at aur itteba ke muqaable mein kisi doosre ki ataa-at aur itteba karke apne amaal barbaad na keejiye. Irshad e Baari Ta'ala hai: Aye Logo'n Jo Eman Laae Ho! Allah Ki Ataa-at Karo, Rasool Ki Ataa-at Karo Aur (kisi doosre ki ataa-at karke) Apne Amaal Barbaad Na Karo (Surah Muhammad: 33)

Author of the Book: **Muhammad Iqbal Kailani**

Translitrator of the book [to roman English]: Rehan Syed Barey

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from Jaame Feroz ul Loghaat (latest edition). If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan bin Saleem Syed Barey

16th Rajab 1438 – 13th April 2017

Ar Riyadh, Saudi Arabia
